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The first part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of academic interest, but also a matter of practical importance. The study of the history of the English language can help us to understand the development of the English language and to identify the factors that have influenced its development. This can be useful in a number of ways, including in the field of linguistics, in the field of literature, and in the field of education.

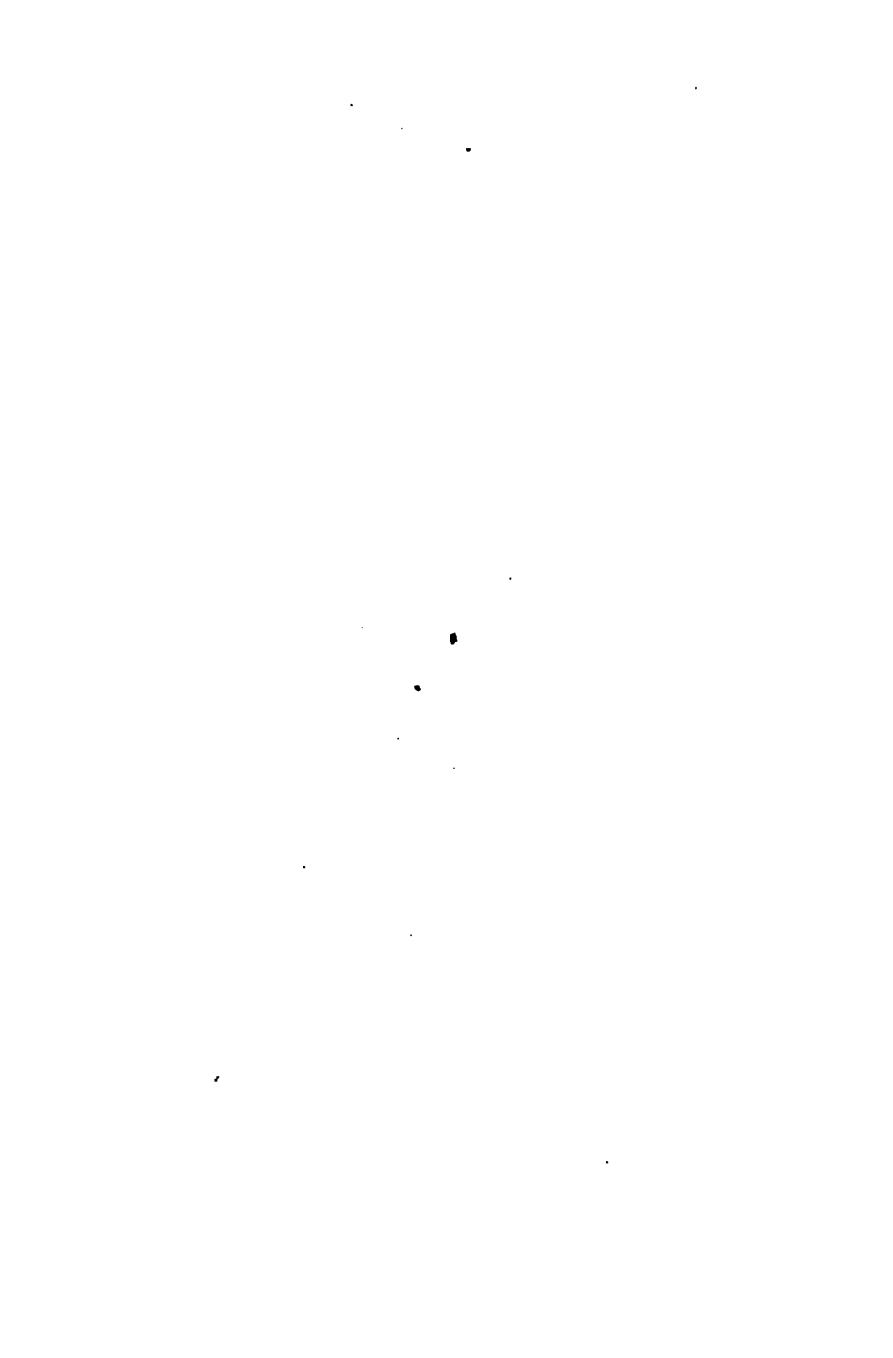
The second part of the paper discusses the importance of the study of the history of the English language in the field of linguistics. It is argued that the study of the history of the English language can help us to understand the development of the English language and to identify the factors that have influenced its development. This can be useful in a number of ways, including in the field of linguistics, in the field of literature, and in the field of education.

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THE
CHURCH CATECHISM EXPANDED,
ILLUSTRATED,
AND
PROVED FROM SCRIPTURE;

INTENDED AS
A FIRST BOOK OF THEOLOGY FOR SCHOOLS & YOUNG PERSONS.

BY THE REV. J. H. GOOCH, M.A.,

Head Master of Heath School, Halifax, and Incumbent of Stainland.

The most useful of all preaching is catechetical. This lays the grounds, the other raiseth the walls and roof; this informs the judgment; that stirs up the affections. What good use is there of those affections that run before the judgment? or of those walls that want a foundation? For my part, I have spent the greater half of my life in this station of our holy service; I thank God, not unpainfully, nor unprofitably. But there is no one thing whereof I repent so much, as not to have bestowed more hours in this public exercise of Catechism; in regard whereof I could quarrel with my very sermons, and wish that a great part of them had been exchanged for this preaching conference. Those other divine discourses enrich the brain and the tongue; this settles the heart; those others are but the descants to this plain song. Contemn it not, my brethren, for ~~the~~ easy and noted homeliness; the most excellent and most beneficial things are most familiar.—*Bishop Hall.*

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A Catechism,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON,
BEFORE HE BE BROUGHT TO BE CONFIRMED
BY THE BISHOP.

Question. What is your name ?

Answer. N. or M.

Question. Who gave you this name ?

Answer. My Godfathers and Godmothers in my Baptism ; wherein I was made a member of Christ, the Child of God, and an inheritor of the Kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you ?

Answer. They did promise and vow three things in my name ; First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh ; Secondly, that I should believe all the Articles of the Christian faith ; And, thirdly, that I should

keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy belief.

Answer. I believe in God the Father Almighty, Maker of heaven and earth; And in Jesus Christ, his only Son, our Lord, who was conceived by the holy Ghost, born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy

Catholic Church; The Communion of Saints; The forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy belief;

Answer. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question. You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore

the Lord blessed the seventh day and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength: to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his

holy Name and his Word ; and to serve him truly all the days of my life.

Question. What is thy duty towards thy neighbour.

Answer. My duty towards my neighbour is to love him as myself, and to do to all men, as I would they should do unto me : To love honour, and succour my father and mother ; to honour and obey the Queen, and all that are put in authority under her : To submit myself to all my governors, teachers, spiritual pastors and masters ; To order myself lowly and reverently to all my betters ; To hurt nobody by word nor deed : To be true and just in all my dealing ; To bear no malice nor hatred in my heart : To keep my hands from picking and stealing ; and my tongue from evil speaking, lying, and slandering ; To keep my body in temperance, soberness, and chastity ; Not to covet nor desire other men's goods : but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good Child, know this, that thou art not able to do these things of thyself,

nor to walk in the commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's prayer.

Answer. Our Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Question. What desirest thou of God in this prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily: and that he will keep us

from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say Amen, So be it.

Question. How many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign; and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptised, *In the Name of the Father, and of the Son, and of the holy Ghost.*

Question. What is the inward and spiritual grace ?

Answer. A death unto sin, and a new birth unto righteousness : for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptised ?

Answer. Repentance, whereby they forsake sin ; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Question. Why then are Infants baptised, when by reason of their tender age they cannot perform them ?

Answer. Because they promise them both by their sureties ; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained ?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper.

Answer. Bread and wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Question. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

PART 1. INTRODUCTION: OF THE BAPTISMAL VOW.

1. Q. What is the title of the Catechism?

A. A CATECHISM, THAT IS TO SAY, AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

2. Q. Of how many parts does the Catechism consist?

A. Five:—

1. The Introduction; Of the Baptismal Vow.
2. The Creed—What we must *believe*?
3. The Commandments—What we must *do*.
4. The Lord's Prayer—What we must *pray for*.
5. The Sacraments.

3. Q. Why does the Catechism begin with the question, WHAT IS YOUR NAME?

A. Because our Christian Name was given us when we were made Christians, and therefore the mention of it reminds us of our Christian duties and privileges.

4. Q. What examples are there in Scripture of God's giving persons a name when they enter into a covenant with Him?

A. Abraham (Gen. xvii. 5); St. John the Baptist (Luke i. 59, 60); Our Lord Himself (Luke ii. 21.)

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19. Q. What is the meaning of the word *member*?

A. Limb: Member of Christ means a limb or part of Christ's body, which is the Church. Ephes. i. 23.

20. Q. Prove from Holy Scripture that you were made

A. (1) A member of Christ. Ephes. v. 30.
1 Cor. xii. 12, 13, 27.

(2) the child of God. Gal. iii. 26, 27.

(3) an inheritor of the kingdom of heaven.
Rom. viii. 17.

21. Q. WHAT DID YOUR GODFATHERS AND GODMOTHERS THEN FOR YOU?

A. THEY DID PROMISE AND VOW THREE THINGS IN MY NAME. FIRST, THAT I SHOULD RENOUNCE THE DEVIL AND ALL HIS WORKS, THE POMPS AND VANITY OF THIS WICKED WORLD, AND ALL THE SINFUL LUSTS OF THE FLESH. SECONDLY, THAT I SHOULD BELIEVE ALL THE ARTICLES OF THE CHRISTIAN FAITH. AND THIRDLY, THAT I SHOULD KEEP GOD'S HOLY WILL AND COMMANDMENTS, AND WALK IN THE SAME ALL THE DAYS OF MY LIFE.

22. Q. What is the *First Part* of your Baptismal vow?

A. That I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

23. Q. What do you mean by *renouncing* a thing?

A. Giving it up; saying to it, 'Get thee behind me.' Luke iv. 8.

24. Q. What three things do you vow to renounce?

A. Our three Great Enemies—the *Devil*, the *World*, the *Flesh*.

25. Q. Who is the Devil?

A. The prince of the evil spirits, who was once a good angel, but “abode not in the truth,” (John viii. 44); and along with him many inferior angels “left their first estate,” (Jude 6) and fell.

26. Q. What is his name in Scripture?

A. In Hebrew it is Satan, which means *Enemy*. In Greek Devil, which means *Accuser*. (See Rev. xii. 9, 10.)

27. Q. Shew from Scripture the duty of renouncing the Devil, the world, and the flesh.

A. (1.) the Devil—1 John iii. 8, 9, 10.

(2.) the world—James iv. 4. 1 John ii. 15. 16.

(3.) the flesh—Rom. viii. 13. Gal. v. 17, 24.

28. Q. What do you *more especially* renounce, when you renounce the Devil and all his works?

A. All tempting others to sin, which is murdering souls, (John viii. 44.) all lying and deceit, (Rev. xii. 9.) all envying and strife, (James iii. 14.) and all pride. (1 Tim. iii. 6.)

29. Q. What do you *more especially* renounce, when you renounce the pomps and vanity of this wicked world?

A. All worldly mindedness, (Col. iii. 2.) all excessive love of money, honour, dress, company, and the like.

30. Q. What do you *more especially* renounce, when you renounce all the sinful lusts of the flesh?

A. All *sensual* passions;—as ‘fornication, uncleanness, evil concupiscence, lasciviousness, drunk-

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VENLY FATHER, THAT HE HATH CALLED ME TO THIS STATE OF SALVATION, THROUGH JESUS CHRIST OUR SAVIOUR. AND I PRAY UNTO GOD TO GIVE ME HIS GRACE, THAT I MAY CONTINUE IN THE SAME UNTO MY LIFE'S END.

42 Q. Why do you think yourself bound to do what your godfathers and godmothers promised?

A. Because if I do not I shall be guilty of disobedience and ingratitude, unthankful for the mercy of God and the sacrifice of Christ; shall forfeit all the privileges of the Christian Covenant; and be miserable for ever, here and hereafter.

43. Q. Shew from Scripture that God's help is necessary to enable you to do what they promised.

A. Phil. ii. 13. Ps. cxlvi. 5. Phil. iv. 13. John xv. 4, 5, 6.

44. Q. What do you mean by 'this state of salvation?'

A. The new condition into which I have been brought by Baptism, and in which I have all the means of saving my soul.

45. Q. Prove the truth of this from Scripture.

A. Titus iii. 5. 2 Tim. 1, 9.

46. Q. Shew that diligence is required, along with God's grace, that you may continue in this state of salvation to your life's end.

A. 2 Peter i. 10, 11. Heb. iii. 14. John viii. 31. Phil. i. 6.

PART II. THE CREED.

1. Q. What is the Second Part of your Baptismal Vow?

A. That I should believe all the Articles of the Christian Faith.

2. Q. REHEARSE THE ARTICLES OF THY BELIEF.

A. I. I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH :

II. AND IN JESUS CHRIST, HIS ONLY SON OUR LORD ;

III. WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY ;

IV. SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED ;

V. HE DESCENDED INTO HELL ; THE THIRD DAY HE ROSE AGAIN FROM THE DEAD,

VI. HE ASCENDED INTO HEAVEN, AND SITTETH AT THE RIGHT HAND OF GOD THE FATHER ALMIGHTY ;

VII. FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD.

VIII. I BELIEVE IN THE HOLY GHOST ;

IX. THE HOLY CATHOLIC CHURCH ; THE COMMUNION OF SAINTS ;

X. THE FORGIVENESS OF SINS ;

XI. THE RESURRECTION OF THE BODY ;

XII. AND THE LIFE EVERLASTING. AMEN.

3. Q. What is the *First Article* of the Creed?

A. I believe in God the Father Almighty, Maker of Heaven and Earth.

4. Q. What is God, as regards His nature?

A. "God is a Spirit," (John iv. 24) 'without body, parts, or passions.' (*Art. I. of the Church of England.*)

5. Q. What is the name of God in the Hebrew Scriptures?

A. Jehovah; which means *I am*, (Exod. iii. 14.) and teaches us that, while all things else change, God alone is always the same, and His years never fail. (Heb. i. 10, 11, 12.)

6. Q. Shew how St. Paul proves the heathen without excuse for not believing in God.

A. St. Paul declares that the works of God in earth and heaven are sufficient to make Him known. Rom. i. 19, 20. Acts xiv. 15, 16, 17. Acts xvii. 24—28. Comp. Ps. xix. 1—6.

7. Q. Prove from Scripture the following Attributes of God: Omnipotence, Omniscience, Infinite goodness, Omnipresence, Eternity.

A. (1.) Omnipotence, or that God is Almighty—Gen. xvii. 1, xviii. 14. Matt. xix. 26. Luke i. 37.

(2.) Omniscience, that He is all-knowing,—1 Tim. i. 17. Heb. iv. 13. Prov. xv. 3. Ps. 139.

(3.) Infinite goodness,—Ps. xxxiii. 5. Ps. cxlv. 9. Mark x. 18.

(4.) Omnipresence, that He is everywhere present,—Jeremiah xxiii. 24.

(5.) Eternity, that He is without beginning and without end,—Ps. xc. 2.

8. Q. Why do you call the First Person of the Blessed Trinity God *the Father*?

A. Because He is the Father of the Second Person, God the Son, by nature; the Father of Christians, His elect people, by adoption; and the Father of all men and things, by creation.

9. Q. Prove from Scripture that God the Father is the Maker of heaven and earth.

A. Gen. i. 1. 1 Cor. viii. 6.

10. Q. What is added to this Article in the Nicene Creed?

A. 'And of all things visible and invisible.'

11. Q. What is the *Second Article* of the Creed?

A. And in Jesus Christ His only Son our Lord.

12. Q. What is the meaning of the word *Jesus*?

A. Joshua in Hebrew, and Jesus in Greek, are the same word, meaning *Saviour*. Matt. i. 21.

13. Q. In what passages of Scripture is Joshua called Jesus?

A. Acts vii. 45. Heb. iv. 8.

14. Q. How is Joshua a type of our Lord?

A. Joshua led the children of Israel into the promised land, conquering their enemies, and giving them rest in Canaan.—Christ brings his followers into a state of salvation in which He enables them to conquer their spiritual enemies, and finally gives them an eternal rest in heaven.

15. Q. What is the meaning of the word Christ?

A. Christ is a Greek word and Messiah a Hebrew one, meaning *Anointed*. This word denotes our Lord's office, as the name Jesus denotes His Person.

16. Q. What examples are there in Scripture of persons being anointed when appointed to an office?

A. Priests were anointed, as Aaron, (Levit. viii. 12);—Prophets, as Elisha, (1 Kings xix. 16);—and Kings, as Saul, (1 Sam. x. 1), and Jehu, (1 Kings xix. 15.)

17. Q. To what offices then was our Lord anointed?

A. To the three offices of Prophet, Priest, and King. As our Prophet, He instructs us; as our Priest, He offers himself a sacrifice for our sins; as our King, He governs us, ruling over us by His law, and in us by His Spirit.

18. Q. How and when was our Lord anointed?

A. By the Holy Ghost descending upon Him when He was baptised. Matt. iii. 16. Luke iv. 18. Acts x. 38.

19. Q. What outward mark of respect is enjoined by the Church when our Lord's name is mentioned?

A. 'When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed.' (See 18th Canon.) The custom has always been to bow the head at the name of Jesus, to signify that while calling Him by a human name, we acknowledge Him to be truly God and our only Saviour.

20. Q. How is Christ the 'only Son' of God the Father?

A. All men are in a certain sense sons of God by creation; all Christians are in a still higher

sense sons of God by adoption ; but Christ is the Son of God in the most true sense, by eternal generation.

21. Q. How is this more fully expressed in the Nicene Creed ?

A. 'The only begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father.'

22. Q. Prove from Scripture the Divinity of Christ.

A. (1). He was before all worlds. John i. 1, 2. i. 15. vi. 33, 41, 42, 62. viii. 58. xvi. 27, 28. Col. i. 17.

(2). By Him God the Father made the worlds, John i. 3, 10. Col. i. 16. Ephes. iii. 9. Heb. i. 2.

(3). He is the only begotten Son of the Father. John i. 18. iii. 16. xx. 31. Ps. ii. 7. Heb. i. 5.

(4). From which it follows, that since a son is always of the same nature and substance as the parent, Christ is 'of one substance with the Father.' John v. 26. x. 30. xiv. 9. Col. i. 15. Heb. i. 3.

(5). Therefore He is true and eternal God. Isaiah ix. 6. John xx. 28. Acts xx. 28. Rom. ix. 5. Phil. ii. 6, 7, 8. 1 Tim. iii. 16. Heb. i. 8. xiii. 8. 1 John v. 20.

(6). And must receive divine worship. Matt. xxviii. 17. John v. 22, 23. Heb. i. 6. Rev. v. 13.

23. Q. Repeat the passages of Scripture which set forth most fully the Divinity of our Lord.

A. The Gospel and Epistle for Christmas Day. John i. 1—14. Heb. i. 1—12.

24. Q. Shew from Scripture that we rightly call Christ 'our Lord.'

A. John xiii. 13. xx. 28. Rom. xiv. 9. Phil. ii. 11.

25. Q. What is the *Third Article* of the Creed?

A. Who was conceived by the Holy Ghost, born of the Virgin Mary.

26. Q. Prove this Article from Scripture.

A. Matt. i. 18. Luke i. 35. Isaiah vii. 14. Luke ii. 4—7.

27. Q. What festivals of the Church are kept in memory of the two events of our Lord's Incarnation, and His Nativity?

A. The Annunciation of the Virgin Mary is kept on the 25th of March, on which day the Angel brought the message to the Virgin, and Christ became incarnate by the Holy Ghost; and the Nativity is kept on the 25th of December, Christmas Day, when Christ was born in a stable at Bethlehem.

28. Q. What does the Athanasian Creed declare concerning the two natures of our Lord?

A. That He is 'perfect God and perfect Man,' of a reasonable soul and human flesh subsisting.' Yet 'although he be God and Man, He is not two, but one Christ. One; not by conversion of the Godhead into flesh, but by taking of the Manhood into God; One altogether; not by confusion of substance, but by unity of Person.'

29. Q. What is the *Fourth Article* of the Creed?

A. Suffered under Pontius Pilate, was crucified, dead, and buried.

30. Q. Who was Pontius Pilate?

A. The Roman Governor of Judea under Tiberius Cæsar, the third Emperor of Rome.

31. *Q.* In what prophecy are our Lord's sufferings most clearly foretold?

A. Isaiah liii. 1—12.

32. *Q.* What were the two most remarkable occasions of his sufferings?

A. His agony and bloody sweat in the garden of Gethsemane the night before his Crucifixion, (Luke xxii. 41—44); and the torments of the crucifixion itself, (Matt. xxvii. Mark xv. Luke xxiii. John xix.)

33. *Q.* What is it to be crucified?

A. To be nailed through the hands and feet upon a cross of wood, and so left to die.

34. *Q.* Shew from Scripture that Christ's death upon the cross was necessary for the atonement of the sins of the world.

A. Gal. iii. 10, 13. Heb. x. 4, 5, 6, 7, 10. Heb. ix. 22.

35. *Q.* Shew from Scripture that Christ truly died and was buried.

A. Died.—Luke xxiii. 46. Mark xv. 37, 39, 44. Heb. ii. 9. Was buried.—Isaiah liii. 9. John xix. 38—42.

36. *Q.* How does the Church commemorate our Lord's crucifixion?

A. By appointing every Friday in the year to be kept as a Fast-day, and ordering special services for Good Friday, the day on which he suffered.

37. *Q.* What is the *Fifth Article* of the Creed?

A. He descended into hell; the third day He rose again from the dead.

38. Q. What is meant by 'hell' in this place?

A. Hell is a Saxon word meaning the *hidden place*, the abode of departed spirits. The Greek word is Hades.

39. Q. How do we know that there is such a place?

A. We are assured that the souls of men do not receive their 'perfect consummation and bliss' till the last day, when they will be again united to their bodies. The judgment will not take place till then, and men cannot be admitted into Heaven before the judgment. There is therefore some place where the souls are detained till the judgment-day. See Rev. vi. 9.

40. Q. How is this place described in the account of the rich man and Lazarus?

A. The blessed part of Hades is described as Abraham's Bosom, into which angels carry the soul of Lazarus; and there is a great gulf fixed between this and the abode of those who are in torments. The souls enter one or other of these abodes immediately after leaving their bodies. Luke xvi. 22—26.

41. Q. What passages of Scripture prove that Christ descended into hell?

A. Ps. xvi. 10, compared with Acts ii. 31.— Luke xxiii. 43, compared with John xx. 17.— 1 Pet. iii. 18, 19.

42. Q. How long did Christ remain in Hades or Hell?

A. A part of Friday, all Saturday, and a part of Sunday; and He rose again early on Sunday morning.

43. Q. At what Jewish festival did these things take place.

A. At the Passover, which was instituted in memory of the destroying angel's passing over the children of Israel when he smote the Egyptians, and of the deliverance out of Egypt; but which also referred to the greater deliverance of mankind by Christ, the true Paschal Lamb. (See Exod. xii. 1 Cor. v. 7, 8.)

44. Q. What is the Christian festival in place of it?

A. The great festival of Easter, so called from a Saxon word signifying 'to rise.'

45. Q. What types are there of our Lord's resurrection?

A. Jonah. Matt. xii. 39.—The waved sheaf in the feast of first-fruits. Levit. xxiii. 10, 11, 12. Comp. 1 Cor. xv. 20.

46. Q. What is St. Paul's account of the appearances of our Lord after His Resurrection.

A. 1 Cor. xv. 4—8.

47. Q. How did Christ convince His Disciples that His risen body was really the same body which had been crucified?

A. By letting them handle him, shewing His wounds, eating and drinking with them. Luke xxiv. 36—43. John xx. 19, 20, 24—29.

48. Q. Why does St. Paul call Christ 'the *first-fruits* of them that slept' (1 Cor. xv. 20) seeing that others had been raised from the dead before Him?

A. Because Christ alone rose to die no more, and to be the pledge to us of our own Resurrection. Rom. vi. 9.

49. Q. What is the *Sixth Article* of the Creed ?

A. He ascended into heaven, and sitteth at the right hand of God the Father Almighty.

50. Q. How long after His Resurrection did His Ascension take place ?

A. Forty days. Acts. i. 3.

51. Q. Did our Lord continue constantly with His Apostles all these forty days ?

A. No. He appeared to them occasionally, "speaking of the things pertaining to the kingdom of God."

52. Q. What are the chief sayings of our Lord recorded as being spoken during these forty days ?

A. He said that He had become the Almighty King, Matt xxviii. 18. He gave the Pastoral Commission to His Apostles and their Successors, instituting Baptism, and giving them the power of Absolution ; and He promised to be with them even to the end of the world. Matt. xxviii. 19, 20. Mark xvi. 15, 16. John xx. 21, 22, 23.

53. Q. What type of our Lord's Ascension did God ordain by Moses ?

A. The High Priest was to enter into the holy place once in the year, taking with him the blood of the sacrifice, and offering it within the veil upon the mercy seat. Levit. xvi. 2, 15. This was a figure of Christ's entering into heaven and presenting His finished sacrifice in the presence of God. Heb. ix. 11, 12, 24.

54. Q. What prophecies are there of our Lord's Ascension ?

A. Ps. lxviii. 18. Micah ii. 13. Ps. xxiv. 7, 8.

55. Q. Give from Scripture the account of their fulfilment.

A. Luke xxiv. 50, 51. Acts i. 9, 10, 11, Ephes. iv. 8, 9, 10.

56. *Q.* Did only the soul of Christ go into heaven?

A. No: His body also. Christ ascended 'with flesh, bones, and all things appertaining to the perfection of man's nature.' (*Article IV. of the Church of England.*)

57. *Q.* How does the Church commemorate the Ascension of our Lord?

A. By calling the Anniversary of it Holy Thursday, and appointing special services to be used on that day.

58. *Q.* How long is that before Whitsunday?

A. Ten days.

59. *Q.* What is meant by Christ's sitting at the right hand of God?

A. That He is exalted as man to the highest place of honour and power in heaven.

60. *Q.* Prove from Scripture that this was prophesied and fulfilled.

A. Ps. cx. 1. Acts ii. 34, 35, 36. Mark xvi. 19. Acts vii. 55, 56. 1 Pet. iii. 22.

61. *Q.* What does Christ do for us at the right hand of God?

A. He presents His sacrifice continually before God, and makes intercession for us. Heb. vii. 25, 26. Rom. viii. 34.

62. *Q.* What effect should the Ascension of Christ have upon our lives?

A. It should make us ascend after Him in heart and mind, as those whose citizenship is in heaven. Col. iii. 1, 2, 3. Phil. iii. 10.

63. *Q.* What is the *Seventh Article* of the Creed?

A. From thence He shall come to judge the quick and the dead.

64. *Q.* From what place will Christ come to judgment?

A. From the right hand of God the Father. Acts iii. 21.

65. *Q.* Shew from Scripture that it is by Christ that God will judge the world.

A. John v. 22, 23. Acts xvii. 31.

66. *Q.* Why is Christ particularly fit to be our judge?

A. Because, being truly man, He can be touched with the feeling of our infirmities. John v. 27. Heb. iv. 15.

67. *Q.* Whom will Christ judge at His coming?

A. The quick and the dead. The quick are all those who shall be alive when He comes, and the dead all those who have died from the beginning of the world.

68. *Q.* Is the time of Christ's Second Advent revealed?

A. No. "Of that day and hour knoweth no man." (Matt. xxiv. 36). We are only told that Christ will come suddenly and take the world by surprise; and therefore we are commanded to watch for His coming. Mark xiii. 35, 36, 37. 2 Peter iii. 10, 11, 12.

69. *Q.* Have any signs of the Second Advent been made known to us?

A. Yes. They are contained in the prophecies of Christ and His Apostles,—the prophet Daniel and others. (See Matt. xxiv. xxv. Mark xiii. Luke xxi. 1 Thess. ii. 1 Tim. iv. and the Books of Daniel and the Revelation of St. John.)

70. Q. Prove from Scripture that Christ will judge *the quick and the dead*.

A. Acts x. 42. 2 Tim. iv. 1.

71. Q. How does St. Paul describe the preparation for judgment?

A. 1 Cor. xv. 51, 52. 1 Thes. iv. 15, 16, 17.

72. Q. How does our Lord describe the judgment itself?

A. Matt. xxv. 31, 32, 33, 34, 41, 46.

73. Q. By what rule will men be judged?

A. According to their works. The Athanasian Creed says, 'They that have done good shall go into life everlasting; and they that have done evil into everlasting fire.'

74. Q. Prove that this statement is according to Scripture.

A. Matt. xvi. 27. Rom. ii. 6, 11. 2 Cor. v. 10. Rev. xx. 12: xxii. 11, 12.

75. Q. What passages of Scripture declare that even the words and thoughts of men will be then inquired into and judged?

A. Matt. xii. 36, 37. Rom. ii. 16. Eccles. xii. 14. 1 Cor. iv. 5.

76. Q. By what rule will the heathen be judged?

A. By the law written in their hearts. Rom. ii. 14, 15.

77. Q. What is the *Eighth Article* of the Creed?

A. I believe in the Holy Ghost.

78. Q. What is the meaning of the word *Ghost*?

A. Ghost (or Gast) is a Saxon word meaning *Spirit*.

79. Q. What is meant by the *personality* of the Holy Ghost?

A. That He is a real Person, and not merely a quality or attribute of God.

80. Q. Prove that the Holy Ghost is a Person.

A. He is described as doing the actions of a Person; as being grieved (Ephes. iv. 30); as interceding (Rom. viii. 26); as searching and knowing (1 Cor. ii. 10); as commanding (Acts x. 19: xiii. 2); as being sent, teaching, reproofing, bearing witness, &c. (John xiv. 26: xv. 26: xvi. 7, 8, 13, 14); and as being blasphemed (Matt. xii. 31, 32).

81. Q. Prove that the Holy Ghost is truly God.

A. He is expressly called God in Scripture. Acts v. 3, 4. By dwelling in our bodies He makes them the *temple* of God. 1 Cor. iii. 16. 2 Cor. vi. 16. We are dedicated to Him equally with the Father and the Son, in our Baptism. Matt. xxviii. 19. We are blessed in His name equally with that of the Father and the Son. 2 Cor. xiii. 14.

82. Q. What is added to this Article in the Nicene Creed?

A. That the Holy Ghost is 'the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.'

83. Q. What is meant by calling the Holy Ghost the Lord and Giver of life?

A. That He is the Author and Giver of the life of the soul, first at our Baptism, and afterwards in every means of grace and sanctification.

84. Q. Prove this from Scripture.

A. Titus iii. 5. Rom viii. 2, 15. 1 Cor. vi. 11.
1 Peter i. 2.

85. Q. Prove that the Holy Ghost proceedeth from the Father and the Son.

A. John xv. 26. Gal. iv. 6. Rom. viii. 9.

86. Q. Prove that He spake by the Prophets.

A. 2 Peter i. 21.

87. Q. What other gifts besides our sanctification are stated in Scripture to be the work of the Holy Spirit.

A. The powers of art and science (Exod. xxxi. 3, 4, 5); ability in government and in war (Judges iii. 10); and bodily strength (Judges xiii. 25 : xiv. 6).

88. Q. By what name is the Holy Ghost sometimes called?

A. The Paraclete, which is the Greek word meaning the Comforter.

89. Q. What is the *Ninth Article* of the Creed?

A. The Holy Catholic Church; the Communion of Saints.

90. Q. How is this expressed in the Nicene Creed?

A. 'I believe one Catholic and Apostolic Church.'

91. Q. What is the meaning of the word *Church*?

A. *The Lord's House*, or Household. (See *Coll. for 22nd. S. aft. Trin.*)

92. Q. When and how was the Christian Church founded?

A. It was founded on the Day of Pentecost

immediately after our Lord's Ascension. At first it consisted of 120 persons only, but after the descent of the Holy Ghost 3,000 souls were added. Believers were admitted into it continually by baptism; and thus "the Lord added to the Church daily such as should be saved." Acts ii. 47.

93. Q. Why is the Church called *One*?

A. Because all the true branches form "one body," having "one Lord, one faith, one baptism, one God and Father of all." Ephes. iv. 4, 5, 6.

94. Q. By what figures is this unity of the Church explained and illustrated?

A. It is compared to a human body with its limbs and members. 1 Cor. xii. 12—27. Ephes. ii. 15: iv. 15, 16. Col. ii. 19.

A building with its separate parts and stones. Matt. xvi. 18. Ephes. ii. 20, 21, 22.

A vine and its branches. John xv. 5, 6.

A husband and his wife. Ephes. v. 31, 32.

A loaf of bread and its particles. 1 Cor. x. 17.

95. Q. Is it necessary to salvation to be a member of the One true Church?

A. We have no promise of salvation out of it. Christ is said to be "the Saviour of the Body" only, i. e. the Church. (Ephes. v. 23) Christians are described as being saved, not as separate and independent, but by being "added to the Church" (Acts ii. 47). The Church is also compared to the Ark in which Noah and his family were saved, but all who refused to enter it perished. (1 Peter iii. 20, 21, and First Prayer in the *Office of Public Baptism*.)

96. Q. Why is the Church called *Catholic*?

A. Catholic means universal; and the Church

is catholic or universal in three respects, *time*, *space*, and *doctrine*.

97. Q. How is the Church catholic in time ?

A. It has existed from the days of the Apostles to the present time, and will continue to the end of the world. Matt. xvi. 18. xxviii. 20.

98. Q. How is the Church catholic in space ?

A. It is not like the Jewish Church confined to one people, but embraces all nations. It gradually grew till it had covered all lands, and has its branches and members in all parts of the world. Mark iv. 31, 32. Rom. x. 18. Isaiah ii. 2.

99. Q. How is the Church catholic in doctrine ?

A. It alone teaches *all* truth, and maintains in all ages the same faith once delivered to the saints. 1 Tim. iii. 15. John xvi. 13. Jude iii. 2 Thess. ii. 15. Ephes. iv. 14.

100. Q. What is meant by speaking of a person as a *Catholic* ?

A. We mean that he is a member of some true branch of the one Catholic Church ; and therefore it is wrong to apply the title *exclusively* to the members of one branch, as is often done when speaking of the *Roman Catholics*.

101. Q. Why is the Church called *Apostolic* ?

A. Because it is built upon the foundation of the Apostles, Jesus Christ being the chief Corner-stone ; and continues stedfastly in the Apostles' doctrine and fellowship. Ephes. ii. 20. Acts ii. 42. Rev. xxi. 14.

102. Q. What is meant by continuing in the Apostles' fellowship ?

A. Being always united with the Apostles by

obedience to, and communion with their lawful successors.

103. Q. What was the nature of the Government in the early Christian Church?

A. There were three orders, or ranks. First, *Apostles*, who were ordained by Christ Himself, and had power given them to ordain others in the same way as He ordained them. (John xx. 21. Matt. xxviii. 19, 20). Secondly, *Presbyters* or Elders; whom the Apostles ordained in every Church. (Acts xiv. 23.) Thirdly, *Deacons*; who were appointed to assist the Apostles in the care of the poor and received authority to preach and baptise. (Acts vi. 1—6.)

104. Q. Are not Presbyters sometimes called Bishops in Scripture?

A. Yes. Phil. i. 1. And in Acts xx. 28, compared with xx. 17. So that the second order of ministers were called in the Apostles' times, Presbyters or Elders, and Bishops or Overseers.

105. Q. When did the Presbyters lose the title of Bishop?

A. After the death of the Apostles. The successors of the twelve then from humility dropped the title of Apostle, and assumed that of Bishop, which belonged alike to them and the second order. The title Presbyter was also in time contracted into Priest.

106. Q. What then have the orders of ministers in Christ's Church been called ever since the time of the Apostles?

A. The first, Bishops; the second, Priests; and the third, Deacons.

107. Q. What successors of the Apostles are mentioned in the New Testament?

A. Timothy, who was Bishop of Ephesus, (1 Tim. i. 3); and Titus, Bishop of Crete, (Titus i. 5.)

108. Q. In what way was Timothy consecrated Bishop?

A. The Apostle Paul laid his hands upon him along with the hands of the Presbyters. 2 Tim. i. 6. 1 Tim. iv. 14.

109. Q. How is this form of ordination preserved in the Church?

A. The Bishop with the Priests present lay their hands upon the head of the person who is to be ordained Priest, the Bishop saying the words of our Lord in John xx. 22, 23. (*See the Form and Manner of Ordering of Priests.*)

110. Q. What does our Church declare as to the necessity of this ordination?

A. 'No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he hath had Episcopal Ordination.' (*Preface to the Ordination Services.*)

111. Q. What are the powers and duties of a Bishop?

A. To govern the Church and administer its discipline; to ordain Priests, and Deacons; to confirm; together with all the duties of the Priesthood. 1 Tim. v. 19—22. Titus i. 5; ii. 15. Acts viii. 17; xix. 6. Heb. vi. 2.

112. Q. What are the powers and duties of a Priest?

A. To minister the Doctrine and Sacraments, and the Discipline of Christ, among the people over whom he is appointed by the Bishop; inter-

ceding, blessing, and absolving; and exercising the office of a Messenger, Watchman, and Steward of the Lord.

113. Q. What are the duties of a Deacon?

A. To assist the Priest in Divine Service, and in his other duties. A Deacon may baptise and preach, but he has no authority to consecrate the Holy Eucharist, or to bless or absolve the people.

114. Q. What mention of Bishops is there in the Book of Revelation?

A. Our Lord sends messages to the Bishops of the Seven Churches of Asia, addressing them as the 'angels,' that is, Apostles of the Churches. Rev. ii. 1.

115. Q. Shew from Scripture that a commission is necessary for the ministers of God.

A. Numb. xvi. 40. 2 Chron. xxvi. 18—21. Jer. xxiii. 21, 32. Heb. v. 4, 5. John xx. 21. Rom. x. 15. Ephes. iv. 11, 12. 1 Cor. xii. 29.

116. Q. How have the Clergy of the Church of England received this commission?

A. By an unbroken line of succession from the Apostles down to every Bishop of our Church.

117. Q. Why is the Church called *Holy*?

A. Because of its holy calling, all its members being called to be saints, (2 Tim. i. 9. 1 Cor. i. 2. Tit. ii. 14); and because the Holy Spirit dwells in it to sanctify its members. 1 Cor. iii. 16.

118. Q. Is the Church actually holy, possessing as it does many unholy members?

A. Yes: just as the Jewish nation is called "a holy nation," and "a holy people," although the Jews were guilty of idolatry and other sins. (Exod. xix. 6. Deut. vii. 6.) But besides this, as the de-

parted saints are a part of the Church, a majority of its members are actually holy.

119. Q. What lessons of our Lord teach us that a Church does not cease to be a Church, or to lose its character of holiness, because of its having evil members?

A. The parable of the field of tares and wheat, (Matt. xiii. 30.), of the Vine with sound and rotten branches, (John xv. 6.), of the Net which enclosed good and bad fishes, (Matt. xiii. 47, 48.), and others, are all intended to teach us this truth, and to exercise our faith and patience.

120. Q. Is it lawful then to separate from the Church upon this account?

A. No. It appears plainly to be God's will that the good and bad should remain together in the Church, and that He will make the separation at the end of the world.

121. Q. On what account alone is it lawful to separate from a true branch of the Church?

A. Only on account of that Church forcing upon us some grievous error of doctrine, as the condition of having communion with it.

122. Q. How may the separation of the Church of England from the Church of Rome be justified?

A. The Church of Rome is guilty of that separation, and not the Church of England. The Church of England protested against the grievous errors of doctrine and practice in the Church of Rome, and freed itself of them. In consequence of which the Church of Rome separated from that of England. But the Church of England has committed no act of schism, and still acknowledges the Church

of Rome to be a true Church, though a very corrupt one.

123. Q. What is the meaning of the word *Schism*?

A. Separation, or division. In Scripture it means separation from the Church.

124. Q. What persons are *Schismatics*?

A. All who withdraw from the communion of their lawful Pastor, either wholly or occasionally; or who set up or encourage as teachers or ministers persons that have no commission.

125. Q. By what four marks were sound members of the Church distinguished from Schismatics in the Apostles' times?

A. By their continuing (1) in the Apostles' doctrine; (2) in the Apostles' fellowship; (3) in breaking of bread, that is, receiving the Holy Communion; and (4) in prayers, that is, the Public Prayers of the Church.

126. Q. What is taught us in Scripture of the sin of schism?

A. The punishment of Corah, Dathan, and Abiram is a warning against it. Numb. xvi. Jude xi. It rends Christ's Body, and tends to overthrow His Church. Matt. xii. 25. It violates the marriage compact between Christ and the Church, and breaks the bond of love by which Christ's Disciples were to be known. John xiii. 35. It throws contempt upon our Lord's prayer for unity. John xvii. 21, 22, 23.

127. Q. Mention some passages of Scripture which directly condemn it.

A. 1 Cor. i. 10. Rom. xvi. 17, 18. 1 Cor. iii. 3. 1 John ii. 19, 20. Jude 19.

128. Q. What is *Heresy* ?

A. Heresy is a Greek word, meaning *choice*,—the choosing of one's own opinions contrary to the doctrine of the Church.

129. Q. Is every person guilty of heresy who holds a doctrine contrary to the faith of the Church ?

A. No ; unless he hold it wilfully and obstinately, he is not a heretic.

130. Q. What passages of Scripture condemn the sin of heresy ?

A. Gal. i. 8. 2 Peter ii. 1. Titus iii. 10, 11. 2 John 9, 10.

131. Q. What are the privileges of the Holy Catholic Church, noticed in the concluding Articles of the Creed ?

A. The Communion of Saints, the Forgiveness of sins, and the Resurrection of the body to Life everlasting.

132. Q. What is meant by Communion ?

A. Communion is the same word as *communication*. It means possessing in common, fellowship, intercourse.

133. Q. Who are meant by *Saints* ?

A. All Christians are so called in Scripture, because they all have received the Holy Spirit, and ought all to be really holy.

134. Q. What privileges are meant by the Communion of Saints ?

A. That the saints on earth have a real communion with one another, with the saints departed, with the holy angels, and with the three Persons of the Holy Trinity.

135. Q. Prove from Scripture

(1.) that the saints on earth have communion with one another.

A. 1 John i. 7. Ephes. ii. 19. Col. ii. 19.

(2.) that they have communion with the saints departed ;

A. Hebrews xii. 22, 23.

(3.) with the holy angels ;

A. Heb. i. 14. Matt. xviii. 10. Luke xv. 10.

(4.) with the three Persons of the Holy Trinity.

A. John xiv. 23 ; xvii. 20, 21, 22, 23. 1 John i. 3 ; ii. 24. 2 Cor. xiii. 14.

136. Q. In what respects have the saints on earth communion with one another ?

A. In doctrine, in the Lord's Supper, in public and private worship, in charity and sympathy.

137. Q. In what respects have the saints on earth communion with the saints departed ?

A. They pray for us, and desire our good. (Rev. vi. 9, 10, 11.) We honour their memory, imitate their example, and hope to share their blessedness.

138. Q. In what way more particularly does the Church honour the saints departed ?

A. By keeping Saint's Days in honour of the most eminent, and one day (All Saints') in honour of them all. The Church also commemorates them in the Prayer for the Church Militant, and in the Prayer which follows the Lord's Prayer in the Burial Service.

139. Q. What is meant by Invocation of Saints ?

A. Praying to them that they will intercede for us with God. This is one of the errors of the Church of Rome protested against by the Church of England.

140. Q. What does our Church declare respecting this practice ?

A. That it is 'a fond thing, vainly invented and ground upon no warrant of Scripture, but rather repugnant to the Word of God.' (*Art. XXII. of the Church of England.*)

141. Q. Why does it seem repugnant to the Word of God ?

A. Because it interferes with the revealed truth that Christ is the only Mediator between God and man, (1 Tim. 2, 5.) and gives to creatures that worship which is due only to the Creator. Rev. xix. 10. xxii. 8, 9.

142. Q. What is the *Tenth Article* of the Creed ?

A. The Forgiveness of Sins.

143. Q. How is this connected with the preceding Article ?

A. The Forgiveness of sins is a privilege of the Holy Catholic Church. It is in the Church alone that this forgiveness is obtained.

144. Q. How is sin defined by St. John ?

A. "Sin is the transgression of the law." 1 John iii. 4.

145. Q. What is the penalty for transgressing the law of God ?

A. Everlasting misery, called in Scripture "the second death." Rev. xxi. 8.

146. Q. By what means alone can this penalty be removed ?

A. By a sufficient satisfaction being made to God for the injury and insult to His law.

147. Q. Could man of himself make such satisfaction ?

A. No: it is no more than his duty to do his utmost for God; and therefore he could never have any thing of his own with which to make satisfaction for sin.

148. *Q.* How then has such satisfaction been made?

A. Christ offered Himself a sacrifice in our stead, was made man, and by his sufferings and death made a perfect and sufficient sacrifice and satisfaction for the sins of the whole world.

149. *Q.* Why is Christ's satisfaction a perfect and sufficient one?

A. Because, being truly God, the Victim offered is of the same dignity as the Person against whom sin was committed. "God has purchased the Church with His own Blood," (Acts xx. 28.), and the price thus paid is a more valuable and acceptable consideration than the penalty itself would have been, that is, the everlasting death of all mankind.

150. *Q.* In what way is the Forgiveness of Sins which Christ has purchased bestowed upon the members of His Church?

A. It is granted to each separately at his Baptism, when he is grafted into the Body of Christ.

151. *Q.* How is this expressed in the Nicene Creed?

A. 'I acknowledge one Baptism for the remission of sins.'

152. *Q.* Prove from Scripture that Baptism is the first appointed means for the remission of sins.

A. Acts ii. 38; xxii. 16. Heb. x. 22. Ephes. v. 26.

153. *Q.* Will the Forgiveness of Sins granted

in Baptism avail for the remission of sins committed afterwards?

A. The Forgiveness then granted is continued to those only who remain in their state of justification. And to all such it is continually assured by the Absolution of the Church, and especially by the Holy Communion. Matt. xxvi. 28.

154. *Q.* Who are they that remain in their state of justification?

A. Those who through faith keep themselves free from *grievous sin* and continually repent of their daily *sins of infirmity*.

155. *Q.* Is there authority for making this distinction between sins?

A. Yes: the Church speaks in the Litany of 'deadly sin,' and in her XVIth article declares that 'not every deadly sin after Baptism is sin against the Holy Ghost.' Although therefore *every* sin, if not repented of and forsaken and blotted out by Christ's Blood, merits damnation, the Church has plainly distinguished between deadly sins and sins not deadly.

156. *Q.* Is this distinction supported by Holy Scripture?

A. Yes: St. John speaks of "a sin unto death," and "a sin not unto death." (1 John v. 16, 17.) Also in distinguishing between the children of God or the righteous, and the children of the devil, he says that the children of God "abide in Christ and do not sin," that "their seed remaineth in them and they cannot sin because they are born of God." 1 John iii. 6—10; v. 18, 19.

157. *Q.* Is it true of any that they cannot or do not sin?

A. No. "In many things we offend all." (James iii. 2,) and "if we say that we have no sin, we deceive ourselves." (1 John i. 8.) St. John therefore means that the children of God remain free from the commission of *deadly* sin.

158. Q. Is there any Forgiveness of Sins for those who fall away from this state of justification?

A. Yes; it is restored to them upon their true repentance; and after confession, and making satisfaction according to their power, the Forgiveness is assured to them by the Absolution of the Church.

159. Q. Prove that this account of Forgiveness of sins is according to Scripture.

A. Psalm xxxii. 5. Prov. xxviii. 13. 1 John i. 9. Luke xv. 18, 21. 1 Cor. xi. 31, 32. 2 Cor. vii. 11. James v. 14, 15, 16. John xx. 23.

160. Q. What is the *Eleventh Article* of the Creed?

A. The Resurrection of the Body.

161. Q. How is this article expressed in the Creed of the Baptismal Service?

A. The Resurrection of the *Flesh*.

162. Q. What does this mean?

A. That the dust into which the body of each person is dissolved after death will again be collected and made flesh, and the soul again united to it as before.

163. Q. How did our Lord put the Sadducees to silence, who denied the truth of the Resurrection?

A. He quoted the words of God, "I am the God of Abraham, and the God of Isaac, and the

God of Jacob," (Exod. iii. 16); and argued that as "God is not the God of the dead but of the living," Abraham, Isaac, and Jacob must be alive and reserved for a resurrection. Matt. xxii. 32.

164. Q. What did our Lord say was the cause of their error?

A. Their "not knowing the Scriptures, nor the power of God." Mark xii. 24.

165. Q. Shew that the Resurrection of the body is clearly revealed both in the Old and New Testament.

A. Old Testament:—Job xix. 25, 26. Isaiah xxvi. 19. Daniel xii. 2.

New Testament:—John v. 25, 28, 29; xi. 25.

Rom. viii. 11. 1 Cor. xv. 20, 21. Revel. xx. 13.

166. Q. By what natural comparison does St. Paul explain and illustrate the Resurrection of the body?

A. By the growth of a plant from a seed, which rots in the earth, and then springs up more glorious than it was before. 1 Cor. xv. 35—38.

167. Q. What is revealed respecting the nature of the body that will be raised?

A. That it will be like the glorified body of Christ. Phil. iii. 21. 1 John iii. 2.

168. Q. In what will this likeness to Christ's glorified body consist?

A. It will be incorruptible, glorious, powerful, and spiritual. 1 Cor. xv. 42, 43, 44. Matt. xiii. 43. xvii. 2.

169. Q. What is the *Twelfth Article* of the Creed?

A. The Life everlasting.

170. Q. What is meant by this Article?

A. That after the soul and body are again united at the Resurrection they will never more be separated, but will live for ever in endless happiness or endless misery.

171. Q. Prove from Scripture that the torments of the wicked will never have an end.

A. Matt. xxv. 41, 46. Mark. ix. 43—46. Rev. xiv. 11. xx. 10.

172. Q. Of what two parts will their punishment consist?

A. The 'pain of loss,' and the 'pain of sense.'

173. Q. What will the pain of loss be?

A. The pain of having lost God, and never enjoying his presence more.

174. Q. What will the pain of sense be?

A. The pain of everlasting burnings in the lake of fire. Matt. xxv. 41. Rev. xx. 14, 15. xxi. 8.

175. Q. Will all the wicked suffer equally?

A. No: they will suffer in just proportion to their sins.

176. Q. Shew that this difference in their punishment is the doctrine of Scripture.

A. Luke xii. 47, 48. Mark xii. 40. Rom. ii. 5. Matt. xi. 22.

177. Q. Prove from Scripture that the Life purchased by Christ for His saints is everlasting.

A. John v. 24. 1 Pet. i. 4. 2 Pet. i. 11.

178. Q. In what will its happiness consist?

A. (1). In being free from all evils; (Rev. vii. 16. xxi. 4. xxii. 3.)

(2). In the 'beatific vision,' or full enjoyment of the presence of God; (Matt. v. 8. 1 Cor. xiii. 12. Rev. xxii. 4. Psalm xvii. 15.)

(3). In the unspeakable joys of heaven.
(1 Cor. ii. 9. Psalm xvi. 11.)

179. Q. What passages of Scripture prove that there will be different degrees of blessedness and glory in heaven.

A. Matt. xix. 28. xx. 23. Luke xix. 16—19. John xiv. 2. 1 Cor. xv. 41, 42. 2 Cor. ix. 6.

180. Q. Why do we say 'Amen' at the end of the Creed?

A. *Amen* means *verily, so it is; or so be it*. By saying Amen therefore at the end of the Creed we solemnly declare that we heartily believe and assent to it all.

181. Q. WHAT DOST THOU CHIEFLY LEARN IN THESE ARTICLES OF THY BELIEF?

A. FIRST, I LEARN TO BELIEVE IN GOD THE FATHER, WHO HATH MADE ME AND ALL THE WORLD.

SECONDLY, IN GOD THE SON, WHO HATH REDEEMED ME, AND ALL MANKIND.

THIRDLY, IN GOD THE HOLY GHOST, WHO SANCTIFIETH ME, AND ALL THE ELECT PEOPLE OF GOD.

182. Q. Do you then believe in three Gods?

A. No. I believe in three distinct Persons, but these three Persons are only One God.

183. Q. How is the necessity of believing this expressed in the Athanasian Creed?

A. 'Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.'

184. Q. What is the Catholic Faith then said to be?

A. 'The Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance.'

185. Q. What heretics confound the Persons?

A. The Sabellians; who say that God is only one Person, representing Himself at different times in different relations.

186. Q. What heretics divide the Substance?

A. The Arians; who deny that the Son and the Holy Ghost are of the same divine Substance with the Father, coeternal and coequal with Him.

187. Q. In what words does the Athanasian Creed further assert the *Unity* of God?

A. 'Like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord; so are we forbidden by the Catholic Religion, to say, There be three Gods, or three Lords.'

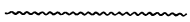
188. Q. In what passages of Scripture is God represented to us as a *Trinity* of Persons?

A. Gen. i. 26. iii. 22. Isaiah vi. 3, 8, 9, 10. compared with John xii. 41. Numb. vi. 23—26. Matt. iii. 16, 17. xxviii. 19. 2 Cor. xiii. 14.

189. Q. In what passages of Scripture is it declared that there is but *One* God?

A. Deut. vi. 4. iv. 39. Exod. xx. 2, 3. 1 Cor. viii. 4. Gal. iii. 20. James ii. 19.

PART III. THE COMMANDMENTS.



1. Q. YOU SAID THAT YOUR GODFATHERS AND GODMOTHERS DID PROMISE FOR YOU, THAT YOU SHOULD KEEP GOD'S COMMANDMENTS: TELL ME HOW MANY THERE BE?

A. TEN.

2. Q. WHICH BE THEY?

A. THE SAME WHICH GOD SPAKE IN THE TWENTIETH CHAPTER OF EXODUS, SAYING, I AM THE LORD THY GOD, WHO BROUGHT THEE OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE.

3. Q. How and when were the Commandments given?

A. They were spoken by God from Mount Sinai to the Israelites, soon after their departure out of Egypt. (See Exod. xix.)

4. Q. Describe the circumstances in the words of Moses.

A. Deut. iv. 11, 12, 13.

5. Q. What are these circumstances compared with in the Epistle to the Hebrews?

A. With the admission of Christians into the Church, (Heb. xii. 18, 19, 22, 23, 24), and also with the end of the world. (Heb. xii. 26, 27.)

6. Q. Were the Commandments written as well as spoken.

A. Yes. God called Moses up into the Mount,

and communed with him forty days. And then God gave him the Commandments on two tables of stone, written with the finger of God. *Exod.* xxiv. 18; xxxi. 18.

7. Q. What became of these tables?

A. They were broken by Moses in his anger, as he came down from the Mount and saw the Israelites worshipping an idol. *Exod.* xxxii. 19. But afterwards God wrote others, which were preserved in the Ark. *Deut.* x. 4, 5.

8. Q. What motives to obedience are mentioned by the Almighty in the Preface to the Ten Commandments?

A. God's *Name*, 'I am Jehovah, the Lord,'—his *Authority*, 'thy God,'—and his *Goodness*, 'who brought thee out of the land of Egypt, out of the house of bondage.'

9. Q. Do the same motives apply to us Christians?

A. Yes; still more than to the Jews. For we believe in the same Jehovah, but in Jesus also, our God and Saviour, (*John* xiv. 1), who saved us from the tyranny of Satan and the bondage of sin, of which the bondage in Egypt was only a type.

10. Q. Shew that our Saviour recommended the Commandments as our rule of life.

A. When some one asked Him, what he must do to obtain eternal life, Christ answered, keep the Commandments. And He declared that He came to fulfil the law, not to destroy it. *Matt.* xix. 16, 17; v. 17, 18.

11. Q. What one word means Ten Commandments?

A. Decalogue: from *děka*, ten, and *lögös*, a word or saying.

12. *Q.* How are we to draw all our duty from the Ten Commandments?

A. By the following rules. 1. When a sin is forbidden, the contrary duty is commanded, and when a duty is commanded, the contrary sin is forbidden. 2. When a sin is forbidden, all sins *of the same kind* are forbidden also. 3. When a sin is forbidden, all things which lead to it are forbidden also; and when a duty is commanded, all things which lead to it are commanded also. 4. The Commandments must be understood spiritually, as affecting our hearts and minds, and not our outward actions only.

13. *Q.* How are the Commandments made practical in the Church of England?

A. They are rehearsed in the Communion Service on all Sundays and Festivals, and the people are enjoined, after every Commandment, upon their knees to 'ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come.' (*See Rubric before the Commandments and Response after each in Communion Service.*)

14. *Q.* What other practical use of them is enjoined by our Church?

A. They are recommended as the proper form of self-examination. (*See the Second Sentence of the First Exhortation of the Communion Service.*)

15. *Q.* Repeat the First Commandment.

A. 1. THOU SHALT HAVE NONE OTHER GODS BUT ME.

16. Q. What sins are forbidden by this Commandment?

A. Atheism, or the having no God; and Polytheism, or having more than one God.

17. Q. What are the duties toward God which you chiefly learn from this Commandment?

A. "To *believe* in Him, to *fear* Him, and to *love* Him, with all my heart, with all my mind, with all my soul, and with all my strength."

18. Q. Prove from Scripture the necessity of belief in God as the first duty towards Him.

A. Heb. xi. 6.

19. Q. Is such a belief as is here described sufficient?

A. No. This is only the lowest kind of belief, and such as heathen may possess.

20. Q. What two kinds of fear are there with respect to God?

A. The fear of servants, as towards a master; and the fear of sons, as towards a parent.

21. Q. Prove from Scripture that the former fear does not become faithful Christians.

A. Rom. viii. 15. 2 Tim. i. 7. 1 John iv. 18.

22. Q. Prove from Scripture that the latter fear, the fear of sons, is always a duty.

A. Luke xii. 5. Heb. xii. 28, 29. Philipp. ii. 12. 1 Cor. ix. 27.

23. Q. With what other Christian graces does St. Paul connect Love?

A. With Faith and Hope. 1 Cor. xiii. 13.

24. Q. How should you love God?

A. "With all my heart, with all my mind, with all my soul, and with all my strength."

25. Q. From what passages of Scripture are these words taken ?

A. Deut. vi. 5. Matt. xxii. 37. Luke x. 27.

26. Q. What do you understand by *heart*, *mind*, *soul*, and *strength* in these passages ?

A. By the heart is meant the *will* of man ; by the mind, his *understanding* ; by the soul, his *affections* ; and by strength or might, his outward *actions*.

27. Q. Repeat the Second Commandment.

A. II. THOU SHALT NOT MAKE TO THYSELF ANY GRAVEN IMAGE, NOR THE LIKENESS OF ANYTHING THAT IS IN HEAVEN ABOVE, OR IN THE EARTH BENEATH, OR IN THE WATER UNDER THE EARTH. THOU SHALT NOT BOW DOWN TO THEM, NOR WORSHIP THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, AND VISIT THE SINS OF THE FATHERS UPON THE CHILDREN, UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME, AND SHEW MERCY UNTO THOUSANDS IN THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.

28. Q. What sin is forbidden by this Commandment ?

A. Idolatry, or the worship of idols. 1 John v. 21.

29. Q. What is an idol ?

A. Any image graven or molten, or any likeness or picture made to be worshipped.

30. Q. How many kinds of idolatry are there ?

A. Two : the worship of an image or false god, as when the Israelites worshipped Baal or Ashtaroth, or the host of heaven ; and the worship of the true God by an image, as when they worshipped Jehovah under the figure of a calf. Exod. xxxii.

31. Q. What Romish practices are condemned by this Commandment ?

A. The worship of images and reliques, and the invocation of saints. (*See Art. XXII. of the Church of England.*)

32. Q. In what passages of Scripture is the worship of saints expressly condemned?

A. Rev. xxii. 8, 9. Col. ii. 18, 23.

33. Q. What particular vice does St. Paul speak of as idolatry?

A. Covetousness. Col. iii. 5. Ephes. v. 5.

34. Q. Why is it so?

A. Because we set up an image of what we covet in our hearts and bow down to it more than to God.

35. Q. What are the duties towards God which you chiefly learn from this Commandment?

A. "To worship him, to give him thanks, to put my whole trust in him, to call upon him."

36. Q. What two kinds of worship does God require?

A. Outward worship, or of the body; and inward worship, or of the spirit. Ps. xcv. 6. 1 Cor. vi. 20. John iv. 24.

37. Q. What are the chief actions of outward or bodily worship?

A. Uncovering the head in God's presence, kneeling in prayer, standing in praise, and bowing at the human name of our Lord, in acknowledgment of his Divinity. (*See Canon XVIII.*)

38. Q. How is the duty of giving God thanks to be discharged?

A. Inwardly, by always having a thankful heart; and outwardly, by joining in the psalms, hymns, and praises of the Church. 1 Thess. v. 18. Psalm xcv. 2. Ephes. v. 19, 20.

39. Q. How is the duty of putting our whole trust in God contained in this Commandment?

A. God declares that He is a jealous God, by which He teaches us that He will be served exclusively, and that He will not endure any rival in our affections. Jerem. xvii. 5, 7. Matt. vi. 24.

40. Q. What part of our duty to God is meant by "calling upon" Him?

A. Prayer for necessities and for relief in trouble.

41. Q. Prove the duty of calling upon God from Scripture.

A. Ps. l. 15. Acts ii. 21. Jer. x. 25. Matt. vii. 7, 8, 9, 10, 11. John xvi. 23, 24. Luke xi. 1—13.

42. Q. By what threat has God more strongly sanctioned the Second Commandment?

A. That He visits the sins of the fathers upon the children unto the third and fourth generation of them that hate Him.

43. Q. Mention some instances of God's having done this.

A. Adam sinned, and all his posterity suffer. (1 Cor. xv. 22. Rom. v. 14.) Ham sinned, and Canaan and Ham's posterity were cursed. (Gen. ix. 25.) So Ahab's sin was visited on his children. (1 Kings xxi. 29.) The rule also applies in other relations besides father and son; for David sinned, and his people were punished. (2 Sam. xxiv. 17. 1 Chron. xxi. 7.)

44. Q. How may this be shewn to be consistent with justice?

A. God's punishment of a child for its father's sin is in this world only, and may turn out for the child's good in the next. And sometimes God

takes occasion from the parent's sin to punish the children for their own. (*Bp. Sanderson.*)

45. Q. Prove from Scripture that the *soul* of a child does not suffer for its father's sins.

A. Ezekiel xviii. 2, 3, 4.

46. Q. By what promise has God more strongly enforced the Second Commandment?

A. That he shews mercy unto thousands in them that love Him and keep His Commandments.

47. Q. How does it appear from this Commandment that God delights in mercy more than justice?

A. His mercy is shewn to thousands, while he visits sins only to the third and fourth generation.

48. Q. Repeat the Third Commandment.

A. III. THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN: FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN.

49. Q. How did God reveal his Name to the Jews.

A. He was known to the Patriarchs as God Almighty, but revealed to Moses his Name *Jehovah*, to be his everlasting memorial. Exod. vi. 3. iii. 14, 15. Ps. cxxxv. 13. Hos. xii. 5.

50. Q. Why does the Name Jehovah occur so seldom (four times) in the Bible?

A. The Jews feared to pronounce it, and wrote instead of it Adonai, the Lord. Our version has imitated this practice, and substituted THE LORD, printed in capitals, instead of Jehovah.

51. Q. What further revelation of the Sacred Name is made to Christians?

A. The Name of our Lord, *Jesus*, includes the

former Name of God ; for it is made out of Jah-Hosea, and signifies Jehovah our Saviour. Matt. i. 21, 23. And the name of our Lord's Office, Christ, reveals the doctrine of the Trinity, for it implies God the Father who anoints, God the Son who is anointed, and God the Holy Ghost who is the Sacred Unction.

52. Q. Quote some passages of Scripture in which power is ascribed to the Sacred Name.

A. Ps. xx. 1, 7. Prov. xviii. 10. John xvii. 11. Acts iii. 16 ; iv. 7—12, 30. Phil. ii. 9, 10. Matt. xxviii. 19.

53. Q. How has our Saviour most strongly enforced the duty implied in the Third Commandment ?

A. By making it the subject of the first petition in the Lord's Prayer. Matt. vi. 9.

54. Q. What is included under God's Name in this Commandment ?

A. Anything by which He is called or made known to us ; and therefore not only his Name, but also especially his Word, his House, his Ministers, and his Sacraments.

55. Q. What is meant by taking God's Name in vain ?

A. Using it without occasion.

56. Q. What sins are especially forbidden by this Commandment ?

A. Profane swearing ; irreverent mention of the Name of God, Jesus, Christ, or Lord, or of any thing sacred ; and taking a false oath.

57. Q. Quote passages of Scripture which condemn profane swearing.

A. Levit. xix. 12. Matt. v. 34—37. James v. 12. Hos. iv. 2.

58. *Q.* Shew that it is lawful to take an oath on proper occasions.

A. It is allowed and commanded in Scripture; Deut. vi. 13. 2 Chron. vi. 22, 23. Ps. lxxiii. 11. Heb. vi. 16, 17.; and was practised by God's saints in all ages. Gen. xxi. 23, 24; xxiv. 3. Exod. xxii. 8, 11. Rom. i. 9. 2 Cor. i. 23.

59. *Q.* What does our Church declare upon this subject?

A. 'A man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.' (*Art. XXXIX.*)

60. *Q.* What passage of Scripture is here alluded to and what does it teach?

A. Jer. iv. 2. We learn from it that our oaths must be first, just or righteous; secondly, taken in the fear of judgment hereafter; and thirdly, true to the best of our knowledge.

61. *Q.* How does this Commandment apply to vows?

A. Vows are promissory oaths made to God, and therefore when they are broken, God's Name has been taken in vain.

62. *Q.* Quote passages of Scripture proving the obligation of vows.

A. Numb. xxx. 2. Deut. xxiii. 21, 22, 23. Eccles. v. 4, 5. Acts xviii. 18.

63. *Q.* What penalty is attached to the violation of this Commandment?

A. 'The Lord will not hold him guiltless that taketh his Name in vain.'

64. Q. Mention instances of God's wrath against these sins.

A. Levit. xxiv. 10—16, 23. Zech. v. 3, 4.

65. Q. What part of our duty to God is contained in this Commandment?

A. To honour his holy Name and his Word.

66. Q. What is meant by honouring God's Word?

A. Reverencing the Bible as the inspired Book, reading it habitually, marking, learning, and digesting its instructions. Matt. iv. 4. Rom. xv. 4. 2 Tim. iii. 15—17.

67. Q. Repeat the Fourth Commandment.

A. IV. REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THAT THOU HAST TO DO; BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD IN IT THOU SHALT DO NO MANNER OF WORK, THOU, AND THY SON, AND THY DAUGHTER, THY MAN-SERVANT, AND THY MAID-SERVANT, THY CATTLE, AND THE STRANGER THAT IS WITHIN THY GATES. FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY; WHEREFORE THE LORD BLESSED THE SEVENTH DAY AND HALLOWED IT.

68. Q. What is the meaning of the word *Sabbath*?

A. It is a Hebrew word meaning *rest*.

69. Q. What reason for keeping the Sabbath day holy is given in this Commandment?

A. God's resting on the seventh day from the six days' work of creation.

70. Q. How is the same stated in the history of the creation?

A. Gen. ii. 2, 3.

71. Q. How does the reason thus given prove the perpetual and universal obligation of keeping a seventh day holy?

A. God's resting from his work on the seventh day is a reason which affects all mankind alike and not the Jews only, and therefore all men are equally bound to observe a seventh day.

72. Q. What is the first mention in Scripture of the Sabbath being observed?

A. The first direct mention of its observance is when the manna was given to the Israelites in the wilderness. Twice as much fell on the sixth day as on any other, that they might not go out to gather on the seventh day. Exod. xvi. 27, 28, 29, 30.

73. Q. Are there any traces of the observance of the Sabbath between the creation and the falling of manna?

A. Cain and Abel brought their offerings unto the Lord 'at the end of days,' (Gen. iv. 3, marginal reading) which is supposed to mean at the end of seven days. It was on the seventh day after Noah entered the ark that the flood came, (Gen. vii. 10.) and it was on the seventh day that Noah twice sent forth a dove from the ark (Gen. viii. 10—12.) Weeks are also mentioned in Laban's discourse with Jacob. (Gen. xxix. 27, 28.)

74. Q. Is it necessary that *the same* seventh day should be observed for ever?

A. No. The particular day may vary according to God's different dealings with mankind. The Patriarchs commemorated God's resting from the Creation: the Jews commemorated their deliverance from Egypt (Deut. v. 15.); and we com-

memorate the Resurrection of Christ, by which we are new created, and delivered from Satan.

75. Q. What different days are observed by us and by the Jews?

A. The Jewish Sabbath is Saturday, the seventh day of the week. Christians observe Sunday, the first day.

76. Q. Why is Sunday also called the Lord's day?

A. Because on it our Lord rose from the dead, and sanctioned its observance by His disciples. John xx. 1, 19, 26. Acts. ii. 1.

77. Q. Prove from the New Testament that it was observed by the apostles?

A. Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10.

78. Q. How is the Lord's Day to be kept holy?

A. By abstaining from our ordinary occupations, from buying and selling, from sports and pastimes, and from unnecessary travelling. (Neh. xiii. 15—19. Jer. xvii. 21, 22. Isa. lviii. 13. Exod. xvi. 29.) By taking part in the public services of the Church, by private prayer, reading and meditation, and acts of mercy. Lev. xxiii. 3. Heb. x. 25. 1 Cor. xvi. 2.

79. Q. What instructions did our Lord give the Jews respecting the Sabbath?

A. He taught them that works of necessity and charity might be done on the Sabbath-day. Matt. xii. 10—13. Mark ii. 27, 28.

80. Q. What is the Sabbath a type of?

A. Of the eternal Sabbath or 'rest which remaineth for the people of God.' Heb. iv. 9.

81. Q. Prove from the New Testament that the Jewish Sabbath is abolished?

A. Col. ii. 16, 17. Gal. iv. 10. Rom. xiv. 5.

82. Q. What other days, besides Sundays, are appointed by the Church to be kept holy?

A. Those which are observed in commemoration of the principal events of our Lord's life, or of his most distinguished saints. (*See the Tables of Feasts and Fasts in the Prayer Book.*)

83. Q. Does the Church enjoin public worship on any other days besides the Sundays and Holidays?

A. Yes. The Order for Morning and Evening Prayer is appointed to be used 'daily throughout the year.' (*See the Prefaces of the Book of Common Prayer.*)

84. Q. What portion of your duty to God is contained in the Fourth Commandment?

A. 'To serve Him truly all the days of my life.'

85. Q. Repeat the Fifth Commandment.

A. V. HONOUR THY FATHER AND THY MOTHER,
THAT THY DAYS MAY BE LONG IN THE LAND WHICH
THE LORD THY GOD GIVETH THEE.

86. Q. What portion of your duty to your neighbour is contained under this Commandment?

A. 'To love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her; to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters.'

87. Q. What persons in particular does this Commandment oblige us to honour?

A. All whom God has placed over us in any relation. These may be comprehended under three heads;—1. our natural Parents, Father and Mother,—2. our political Parent, the Queen,—3. our spiritual Parent, the Church.

88. *Q.* Prove the duty of honouring parents by the example of our Lord.

A. Luke ii. 51. John xix. 26, 27.

89. *Q.* Repeat passages of Scripture on the duty of honouring parents.

A. Matt. xv. 4, 5, 6. Ephes. vi. 1, 2, 3. 1 Tim. v. 4. Col. iii. 20. Prov. xxx. 17. Deut xxvii. 16.

90. *Q.* What are the reciprocal duties of parents to their children?

A. To maintain and provide for them. 2 Cor. xii. 14. To educate and correct them. Gen. xviii. 19. Ephes. vi. 4. Prov. xix. 18; xxii. 6. Heb. xii. 7.

91. *Q.* Prove from Scripture our duty to the Queen and all that are put in authority under her.

A. Honour—Exod. xxii. 28. (Compare Acts xxiii. 5.) Eccles. x. 20. Prov. xxiv. 21. 1 Pet. ii. 17. Jude 8. Obedience—1 Pet. ii. 13—16. Rom. xiii. 1—7. Tit. iii. 1.

92. *Q.* Prove the duty of prayers and thanksgivings for the Queen.

A. 1 Tim. ii. 1, 2.

93. *Q.* In what case only is obedience to higher powers unlawful?

A. When it interferes with our obedience to God. Matt. xxii. 21. Acts iv. 19; v. 29. Matt. x. 37.

94. *Q.* To what other persons is submission due?

A. 'To all my governors, teachers, spiritual pastors, and masters.'

95. *Q.* Who are your spiritual pastors?

A. The Bishop of the Diocese, and the Clergy of the Parish in which I live.

96. *Q.* Prove from Scripture your duty towards these.

A. Luke x. 16. 1 Thess. v. 12, 13. Heb. xiii. 7, 17.

97. *Q.* What other duty is owing to the Clergy?

A. To provide for their maintenance. Gen. xiv. 20. Heb. vii. 5. Gen. xxviii. 20—22. Mal. iii. 8, 9, 10. Matt. xxiii. 23. Gal. vi. 6. 1 Cor. ix. 13, 14.

98. *Q.* Shew from Scripture the duties of servants towards masters.

A. Ephes. vi. 5, 6, 7. Col. iii. 22. 1 Tim. vi. 1, 2. Tit. ii. 9, 10. 1 Pet. ii. 18.

99. *Q.* Shew from Scripture the duties of masters towards servants.

A. Col. iv. 1.; Ephes. vi. 9.

100. *Q.* What is your duty to your betters?

A. To order myself lowly and reverently to them.

101. *Q.* Who are your "betters"?

A. Those superior to myself in age, worldly station or knowledge.

102. *Q.* Prove this duty from Scripture.

A. Levit. xix. 32. 1 Pet. v. 5. Rom. xiii. 7. Phil. ii. 3. 1 Pet. ii. 17. Matt. xviii. 4.

103. *Q.* What other relative duties are properly comprehended under this Commandment?

A. Those of husbands to wives, and wives to husbands.

104. Q. Why is the relation of husband and wife called 'holy Matrimony'?

A. Because it was 'instituted of God in the time of man's innocency.' Gen. ii. 22, 23, 24. Matt. xix. 4, 5, 6.

105. Q. What is this relation typical of?

A. Of 'the mystical union that is betwixt Christ and his Church.' Ephes. v. 25—32.

106. Q. What are the duties of husbands and wives towards each other?

A. Both are bound to love and cherish each other; and the wife is also bound to obey her husband. (*See the Marriage Vow in the Form of Solemnization of Matrimony.*)

107. Q. In what passages of Scripture are these duties fully declared?

A. Ephes. v. 22—33. Col. iii. 18, 19. 1 Pet. iii. 1—7. (*See Address at the end of the Marriage Service.*)

108. Q. By whom, and why, is the Fifth Commandment called 'the first commandment with promise'?

A. By St. Paul. Ephes. vi. 2, 3.

109. Q. What is the promise?

A. Thy days shall be long in the land which the Lord thy God giveth thee.

110. Q. How is this promise explained in another part of Scripture?

A. In the Fifth Chapter of Deuteronomy the Fifth Commandment is expressed thus:—'Honour thy father and thy mother, that thy days may be prolonged, and that it may go well with thee.' And therefore the meaning of the promise is that

long life will be our reward if it be well for us to have long life, but not otherwise.

111 Q. How are the 6th, 7th, 8th, and 9th Commandments connected together?

A. They all refer to our neighbour's things; the 6th to his life, the 7th to his wife, the 8th to his goods, and the 9th to his good name.

112. Q. Repeat the Sixth Commandment.

A. VI. THOU SHALT DO NO MURDER.

113. Q. Who was the first murderer?

A. Cain, who killed his brother Abel. Gen. iv. 8.

114. Q. What do we learn from God's sentence upon Cain?

A. That the blood of a murdered person cries unto God for revenge, and brings a curse upon the murderer. Gen. iv. 10, 11, 12. Comp. Heb. xii. 24. Matt. xxiii. 35. Rev. vi. 10.

115. Q. When did God first appoint death to be the punishment of a murderer?

A. When He gave Noah permission to kill animals for food. Gen. ix. 5, 6.

116. Q. In what cases is it lawful to take another person's life?

A. (1.) A magistrate, as the sheriff, may do so, when carrying out the law. Exod. xxi. 12. Rom. xiii. 4.

(2.) A soldier, engaged in lawful war. Deut. xx. 1—4. Luke iii. 14.

(3) Any person, in defence of his own life. Exod. xxii. 2.

117. Q. What was the law of God when one person *accidentally* killed another?

A. Cities of refuge were appointed, into which

the slayer might flee, and be safe. Exod. xxi. 13. Numb. xxxv. 10, 11, 12.

118. Q. What sins are forbidden by this Commandment besides actual murder?

A. All the passions from which murder springs ; as hatred and malice, and intemperate anger. Matt. v. 21, 22. 1 John iii. 15. Levit. xix. 17, 18.

119. Q. Repeat the apostle's injunctions respecting anger ?

A. Ephes. iv. 26, 27. Rom. xii. 19.

120. Q. Shew from Scripture how to deal with a quarrel.

A. Matt. xviii. 15. Col. iii. 13.

121. Q. Is *suicide* forbidden by this Commandment ?

A. Yes. The Commandment does not forbid the murder of another person only, but *all* murder, and therefore self-murder or suicide.

122. Q. What other reasons shew the sinfulness of suicide ?

A. Our life is the gift of God, and not our own to dispose of as we please. 1 Sam. ii. 6. 1 Cor. vii. 23. Job xiv. 14. The heaviest afflictions under which the sin is committed are visitations of God to exercise our patience. 2 Thess. iii. 5. Matt. x. 22.

123. Q. What persons in Scripture committed suicide ?

A. Judas, (Matt. xxvii. 5.) Saul, (1 Sam. xxxi. 4.) Ahitophel. (2 Sam. xvii. 23.)

124. Q. How does our Church shew her abhorrence of the sin of suicide ?

A. By appointing that the suicide shall not re-

ceive Christian burial. (*See first Rubric of the Burial Service.*)

125. Q. Is *duelling* forbidden by this commandment?

A. Yes; for it is either an attempt to kill another, or consent to another's killing oneself. Therefore it *must* include the guilt either of murder, or of suicide, and it *may* include both.

126. Q. What portion of our duty to our neighbour is comprehended in the Sixth Commandment?

A. 'To hurt nobody by word or deed to bear no malice nor hatred in my heart.'

127. Q. Repeat the Seventh Commandment.

A. THOU SHALT NOT COMMIT ADULTERY.

128. Q. When was adultery first condemned?

A. At the creation, when Adam and Eve were declared to be one flesh. Gen. ii. 24; v. 2. Matt. xix. 4. 5. 6.

129. Q. Who was the first to break this Commandment?

A. Lamech, one of Cain's descendants. Gen. iv. 19.

130. Q. Is polygamy condemned in Scripture?

A. It is nowhere sanctioned in the Old Testament, and the evil practice was taken from heathen nations. And it is condemned in the New Testament. Mark x. 5—9. 1 Cor. vii. 2.

131. Q. What was the punishment of adultery under the law?

A. Death by stoning. See Levit. xx. 10. Deut. xxii. 22. John viii. 5.

132. Q. How did our Saviour extend this Commandment?

A. He condemned not only the act itself, but the first motion to sin in the heart. Matt. v. 27. 28.

133. Q. What sins, then, besides adultery, are forbidden by the Seventh Commandment?

A. Fornication, and all uncleanness in thought, word, or deed.

134. Q. Quote some passages of Scripture against these sins.

A. 1 Cor. vi. 9, 10, 13—18; x. 8. Ephes. v. 3—7. Col. iii. 5, 6. 1 Thess. iv. 2—5. Heb. xiii. 4. Rev. xxi. 8.

135. Q. What are these sins called in the Litany, and why?

A. Deadly sins; both because 'they take away the heart,' and so render repentance impossible, (Hos. iv. 11. Ephes. iv. 19.) and because they especially 'quench the Spirit' who dwells in Christians. (1 Cor. iii. 16, 17; vi. 13—20.)

136. Q. What other sins, tending to these, are also condemned by this Commandment?

A. Intemperance in eating or drinking; impropriety of dress or demeanour; idleness; and association with evil company.

137. Q. Quote some passages of Scripture against intemperance.

A. Luke xxi. 34. 1 Cor. ix. 25, 26, 27. Phil. iii. 18, 19. Ephes. v. 18. Isa. v. 11, 22. Prov. xxiii. 21, 31—33.

138. Q. Quote passages of Scripture against improper dress and demeanour.

A. Is. iii. 16, 17. 1 Tim. ii. 9. 1 Pet. iii. 3.

139. Q. Shew that idleness is connected in

Scripture with the sins forbidden by this Commandment.

A. Ezek. xvi. 49.

140. *Q.* Shew from Scripture the sinfulness of companionship with those who break this Commandment.

A. 1 Cor. v. 9, 10, 11. Ephes. v. 11, 12.

141. *Q.* What portion of your duty to your neighbour is comprehended in the Seventh Commandment?

A. 'To keep my body in temperance, soberness, and chastity.'

142. *Q.* Repeat the Eighth Commandment.

A. VIII. THOU SHALT NOT STEAL.

143. *Q.* What right of man is declared in this Commandment?

A. The right of every man to possess his property.

144. *Q.* In what way is the right of property acquired?

A. By the direct gift of God, as when a country is possessed by settlers; (Gen. xiii. 9—11. Deut. xi. 24.)—by one's own labour or skill;—and by purchase or gift from another.

145. *Q.* Shew from Scripture that men receive wealth from God, as stewards that must give account.

A. Deut. xxvi. 10, 11. 1 Chron. xxix. 11, 12. Matt. xxv. 14. Luke xii. 42, 43.

146. *Q.* Why do we not imitate the early Christians, who had no private property, but had all things common? Acts ii. 44, 45; iv. 34, 35.

A. That could only be the case while the

Christian society was small, and persons even then retained a right to their property. Acts v. 4. (*See Art. XXXVIII. of the Church of England.*)

147. Q. For what purposes is it lawful to gather riches?

A. For the necessities of ourselves and our households, and for purposes of charity. 1 Tim. v. 8. 1 Thess. iv. 11, 12. Ephes. iv. 28.

148. Q. What apostle has set an example of supporting himself by honest industry?

A. St. Paul, who worked as a tent-maker. 2 Thess. iii. 8—13. Compare Acts xviii. 3.

149. Q. What are the evil feelings by which men are led to break the Eighth Commandment?

A. Chiefly these two—the love of riches, and worldly anxiety.

150. Q. Repeat our Lord's lessons against the *love of riches* from the Sermon on the Mount.

A. Matt. vi. 19—21, 24.

151. Q. Quote some other passages of Scripture on the danger of riches.

A. Luke vi. 24; xii. 16—21. xviii. 24, 25. James v. 1, 2, 3.

152. Q. Quote the Scriptural description of a miser.

A. Eccles. iv. 8.

153. Q. Repeat, from the Sermon on the Mount, our Lord's lessons against *worldly anxiety*.

A. Matt. vi. 26—34.

154. Q. Quote St. Paul's words to Timothy upon contentment.

A. 1 Tim. vi. 6—10.

155. Q. What is said in Scripture of the condition and fate of thieves?

A. Zech. v. 3, 4. 1 Cor. vi. 10.

156. *Q.* What wretched person is mentioned in the New Testament as having begun his wickedness by breaking the Eighth Commandment?

A. Judas Iscariot. John xii. 6.

157. *Q.* To what did his sin at length lead?

A. To the betrayal of his Master, and to commit suicide.

158. *Q.* What is forbidden by this Commandment, besides actual stealing?

A. All unfair and unjust dealing.

159. *Q.* What sins in buying and selling are forbidden?

A. Using unjust weights or measures, and taking advantage of another's ignorance. Levit. xix. 35, 36. Prov. xi. 1. Mic. vi. 11. Prov. xx. 14.

160. *Q.* What sins of servants are forbidden by this Commandment?

A. Picking or purloining (Titus ii. 10); and wasting a master's goods. Luke xii. 45. Phil. ii. 4.

161. *Q.* How does the gamester break this Commandment?

A. By his desire to gain at the expense of another.

162. *Q.* How does the spendthrift break this Commandment?

A. By wasting the gifts of which God has made him a steward.

163. *Q.* What sins against the State are prohibited by this Commandment?

A. Cheating the revenue by smuggling, or refusing to pay taxes. Luke xx. 25.

164. *Q.* What is the worst kind of stealing?

A. Sacrilege, or the robbery of God. Mal. iii. 8, 9. Rom. ii. 22.

165. *Q.* What may we take wrongfully from another besides his property?

A. Praise which does not belong to ourselves; and the secrets of another, by prying into them improperly. 1 Pet. iv. 15.

166. *Q.* What is the duty of one who has broken this Commandment?

A. To make restitution to the utmost of his power. Numb. v. 7. Neh. v. 11. Luke xix. 8. Levit. vi. 4.

167. What is the positive duty implied by the Eighth Commandment?

A. The duty of giving.

168. *Q.* Quote some passages of Scripture on the duty of almsgiving.

A. Deut. xv. 7, 8, 11. Mat. v. 42. Luke xi. 41. Ps. xli. 1. Prov. xix. 17. Gal. vi. 10. Heb. xiii. 16. 2 Cor. ix. 6, 7.

169. *Q.* What provision is made for the discharge of this duty in the public service of our Church?

A. The *Offertory* is made a part of the Communion Service, during which the alms are collected, in accordance with the injunction of St. Paul. 1 Cor. xvi. 1, 2.

170. *Q.* What portion of our duty to our neighbour, as expressed in the Catechism, is comprehended in the Eighth Commandment?

A. 'To be true and just in all my dealings..... to keep my hands from picking and stealing.'

171. *Q.* Repeat the Ninth Commandment.

A. IX. THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.

172. Q. What sins are chiefly forbidden by this Commandment?

A. 'Evil speaking, lying, and slandering.'

173. Q. How is this Commandment differently expressed in the New Testament?

A. 'Thou shalt not bear false witness.' Matt. xix. 18. Rom. xiii. 9.

174. Q. How is it explained in Leviticus?

A. As forbidding *all* falsehood and lying. Levit. xix. 11.

175. Q. What was the punishment of a false witness under the law?

A. The same was done to the false witness as he desired to have done to the person whom he slandered. Deut. xix. 16—21.

176. Q. In what different ways may a person bear false witness?

A. By stating of another that which is not true; or by putting a wrong construction on his words or actions. Compare Matt. xxvi. 59—61 with John ii. 19, 21.

177. Q. What sins, besides bearing false witness, are next forbidden by this Commandment?

A. All tale-bearing, and speaking evil of others.

178. Q. Shew that tale-bearing and evil-speaking are condemned in Scripture.

A. Levit. xix. 16. Ps. ci. 5; xv. 3. Ephes. iv. 31. Titus iii. 2. James iv. 11, 12.

179. Q. Quote St. Paul's words against tattlers and busybodies.

A. 1 Tim. v. 13.

180. Q. What does Solomon recommend as a check on tale-bearing?

A. To receive those who are guilty of it with an angry countenance. Prov. xxv. 23.

181. Q. Repeat our Lord's lesson on judging others from the Sermon on the Mount.

A. Matt. vii. 1—5.

182. Q. From whom is it said that all lies proceed?

A. From the devil, the first liar, and the father of lies. John viii. 44.

183. Q. Quote passages from Scripture on the sin of lying.

A. Prov. xii. 22. Ps. v. 6; cxix. 163. Ephes. iv. 25. Col. iii. 9. Rev. xxi. 8; xxii. 15.

184. Q. Mention some instances in Scripture history of God's judgment upon liars.

A. Gehazi. 2 Kings v. 25, 27. Ananias and Sapphira. Acts v. 1—10.

185. Q. In what way may a person be guilty of lying, without actually telling a lie?

A. By *equivocation*, or speaking true words in such a matter as to deceive.

186. Q. Quote St. James's remarks upon the sins of the tongue.

A. James i. 26; iii. 2—10.

187. Q. What is said in Scripture about *idle words*?

A. Matt. xii. 36, 37.

188. Q. Shew from Scripture the sinfulness of *flattery*.

A. Ezek. xiii. 10, 11, 18. Ps. v. 9; xii. 1, 2, 3. Prov. xxix. 5. Job xxxii. 21, 22.

189. Q. When is it a duty to bear witness to the truth.

A. Whenever we are summoned to do so by a competent authority. Levit. v. i. Prov. xxiv. 10, 11, 12. Acts iv. 19, 20. John xviii. 37. Compare 1 Tim. vi. 13.

190. Q. Repeat the Tenth Commandment.

A. X. THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS SERVANT, NOR HIS MAID, NOR HIS OX, NOR HIS ASS, NOR ANY THING THAT IS HIS.

191. Q. Why is this Commandment the last of all?

A. Because it is the safeguard of those which precede. If this be kept, which forbids sin in the heart, the others, which forbid the outward act, will not be broken.

192. Q. Shew from Scripture that the violation of God's Commandments proceeds from the heart.

A. Matt. xv. 19.

193. Q. Quote St. Paul's description of the struggle between good and evil concupiscence.

A. Rom. vii. 21—25. Gal. v. 17.

194. Q. How does St. James describe the progress of concupiscence?

A. James i. 14, 15.

195. Q. What are the three kinds of concupiscence?

A. 'The lust of the flesh, the lust of the eyes, and the pride of life,' (1 John ii. 16.) answering to the three kinds of sins renounced at Baptism—the sins of the *flesh*, the *world*, and the *devil*.

196. Q. Shew that these three desires were all combined in the temptation of Eve.

A. Gen. iii. 6.—Her seeing that the tree was ‘good for food,’ answers to ‘the lust of the flesh ;’—that it was ‘pleasant to the eyes,’ to the ‘lust of the eyes ;’—and that it was ‘to be desired to make one wise,’ to ‘the pride of life.’

197. *Q.* Shew that Satan tried to excite the same three desires in the temptation of our Lord.

A. Matt. iv. 1—11. Luke iv. 1—13.—Desiring to make the stones bread would have been ‘the lust of the flesh ;’—to accept the kingdoms of the world, ‘the lust of the eyes ;’—and to cast Himself from the temple, ‘the pride of life.’

198. *Q.* What is the duty especially enjoined by this Commandment?

A. Contentment. Heb. xiii. 5.

199. *Q.* How is the virtue of contentment illustrated by the example of St. Paul?

A. Acts xx. 33, 34. Phil. iv. 11, 12.

200. *Q.* What portion of our duty to our neighbour is comprehended by this Commandment?

A. ‘Not to covet nor desire other men’s goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.’

201. *Q.* Prove from Scripture the duty of getting one’s living by industry.

A. 1 Thess. iv. 11, 12. 2 Thess. iii. 11, 12. Acts. xx. 34, 35.

202. *Q.* What particular relation connects the Tenth Commandment of the Decalogue with the First?

A. The Tenth forbids covetousness, and the First, idolatry ; and the sin of covetousness is idolatry. Col. iii. 5. Ephes. v. 5.

203. Q. WHAT DOST THOU CHIEFLY LEARN FROM THESE COMMANDMENTS.

A. I LEARN TWO THINGS: MY DUTY TOWARDS GOD, AND MY DUTY TOWARDS MY NEIGHBOUR.

204. Q. Under what two heads did our Lord Himself sum up the Ten Commandments?

A. Love to God, and love to man. Matt. xxii. 37—40.

205. Q. How are the Commandments divided on the Two Tables?

A. The first four, which contain our duty to God, on the first table; and the remaining six, which contain our duty to our neighbour, on the second.

206. Q. What different division of the Commandments is adopted by some?

A. The Roman Catholics and the Lutherans join the first and second Commandments together, and make up the number by dividing the Tenth into two, the words, 'Thou shalt not covet thy neighbour's wife,' being the ninth. They therefore place three Commandments on the first table, and seven on the second.

207. Q. What is the authority for each system of division?

A. Both are of great antiquity. The Roman division was adopted by St. Augustin, who flourished in the 4th century; and ours by Origen, who lived in the 3rd.

208. Q. Is there any authority for placing 'neighbour's wife' before 'neighbour's house,' as is done in the Roman division?

A. It is so in Deut. v. 21.

209. Q. What are the chief reasons for preferring our own division?

A. We keep more closely to the letter of the Decalogue by not adopting the transposition in the 5th Chapter of Deuteronomy ;—we avoid joining together the two different subjects of the first and second commandments ;—and we do not break the unity of the Tenth Commandment.

210. Q. What passage of the New Testament confirms our view of the Tenth Commandment?

A. Rom. vii. 7. St. Paul speaks of ‘Thou shalt not covet’ as a Commandment complete in itself.

211. Q. WHAT IS THY DUTY TOWARDS GOD?

A. MY DUTY TOWARDS GOD IS TO BELIEVE IN HIM, TO FEAR HIM, AND TO LOVE HIM, WITH ALL MY HEART, WITH ALL MY MIND, WITH ALL MY SOUL, AND WITH ALL MY STRENGTH ; TO WORSHIP HIM, TO GIVE HIM THANKS, TO PUT MY WHOLE TRUST IN HIM, TO CALL UPON HIM, TO HONOUR HIS HOLY NAME AND HIS WORD ; AND TO SERVE HIM TRULY ALL THE DAYS OF MY LIFE.

212. Q. What portion of this duty is taught by the First Commandment?

A. ‘To believe in Him, to fear Him, and to love Him, with all my heart, with all my mind, with all my soul, and with all my strength.’

213. Q. What portion of this duty is taught by the Second Commandment?

A. ‘To worship him, to give him thanks, to put my whole trust in him, to call upon him.’

214. Q. What portion of this duty is taught by the Third Commandment?

A. ‘To honour his holy Name and his Word.’

215. Q. What portion of this duty is taught by the Fourth Commandment?

A. 'To serve him truly all the days of my life.'

216. Q. WHAT IS THY DUTY TOWARDS THY NEIGHBOUR?

A. MY DUTY TOWARDS MY NEIGHBOUR IS TO LOVE HIM AS MYSELF AND TO DO TO ALL MEN AS I WOULD THEY SHOULD DO UNTO ME ; TO LOVE, HONOUR, AND SUCCOUR, MY FATHER AND MOTHER ; TO HONOUR AND OBEY THE QUEEN, AND ALL THAT ARE PUT IN AUTHORITY UNDER HER : TO SUBMIT MYSELF TO ALL MY GOVERNOURS, TEACHERS, SPIRITUAL PASTORS AND MASTERS : TO ORDER MYSELF LOWLY AND REVERENTLY TO ALL MY BETTERS : TO HURT NOBODY BY WORD NOR DEED : TO BE TRUE AND JUST IN ALL MY DEALING : TO BEAR NO MALICE NOR HATRED IN MY HEART : TO KEEP MY HANDS FROM PICKING AND STEALING, AND MY TONGUE FROM EVIL SPEAKING, LYING, AND SLANDERING : TO KEEP MY BODY IN TEMPERANCE, SOBERNESS, AND CHASTITY : NOT TO COVET NOR DESIRE OTHER MEN'S GOODS ; BUT TO LEARN AND LABOUR TRULY TO GET MINE OWN LIVING AND TO DO MY DUTY IN THAT STATE OF LIFE, UNTO WHICH IT SHALL PLEASE GOD TO CALL ME.

217. Q. Shew from Scripture that the two Tables of the Law are necessarily connected together.

A. 1 John iv. 20, 21.

218. Q. What two golden rules contain the sum and substance of the Second Table?

A. 'To love my neighbour as myself, and to do to all men as I would they should do unto me.'

219. Q. Repeat the passages of Scripture in which the former of these rules is found.

A. Levit. xix. 18, 34. Matt. xxii. 39. Rom.

xiii. 8, 9, 10. Gal. v. 14. James ii. 8.

220. Q. Repeat the passage in which the second rule is found.

A. Matt. vii. 12. (Compare Tobit iv. 15.)

221. Q. How did our Lord answer the question 'Who is my neighbour'?

A. By the Parable of the good Samaritan, which teaches us that every one is our neighbour who requires our help. Luke x. 29—37.

222. Q. What portion of your duty to your neighbour is taught by the Fifth Commandment?

A. 'To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters.'

223. Q. What portion of this duty is taught by the Sixth Commandment?

A. 'To hurt nobody by word nor deed to bear no malice nor hatred in my heart.'

224. Q. What portion of this duty is taught by the Seventh Commandment?

A. 'To keep my body in temperance, soberness, and chastity.'

225. Q. What portion of this duty is taught by the Eighth Commandment?

A. 'To be true and just in all my dealings. . . . to keep my hands from picking and stealing.'

226. Q. What portion of this duty is taught by the Ninth Commandment?

A. 'To keep. . . . my tongue from evil-speaking, lying, and slandering.'

227. Q. What portion of your duty to your

neighbour is comprehended in the Tenth Commandment?

A. 'Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.'

PART IV. THE LORD'S PRAYER.

1. *Catechist.* MY GOOD CHILD, KNOW THIS, THAT THOU ART NOT ABLE TO DO THESE THINGS OF THYSELF, NOR TO WALK IN THE COMMANDMENTS OF GOD, AND TO SERVE HIM, WITHOUT HIS SPECIAL GRACE; WHICH THOU MUST LEARN AT ALL TIMES TO CALL FOR BY DILIGENT PRAYER. LET ME HEAR THEREFORE IF THOU CANST SAY THE LORD'S PRAYER.

Answer. OUR FATHER, WHICH ART IN HEAVEN, HALLOWED BE THY NAME; THY KINGDOM COME; THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN: GIVE US THIS DAY OUR DAILY BREAD; AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US; AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. AMEN.

2. Q. WHAT DESIREST THOU OF GOD IN THIS PRAYER?

A. I DESIRE MY LORD GOD OUR HEAVENLY FATHER, WHO IS THE GIVER OF ALL GOODNESS, TO SEND HIS GRACE UNTO ME, AND TO ALL PEOPLE; THAT WE MAY WORSHIP HIM, SERVE HIM, AND OBEY HIM, AS WE OUGHT TO DO. AND I PRAY UNTO GOD, THAT HE WILL SEND US ALL THINGS THAT BE NEEDFUL BOTH FOR OUR SOULS AND BODIES; AND THAT HE WILL BE MERCIFUL UNTO US, AND FORGIVE US OUR SINS; AND THAT IT WILL PLEASE HIM TO SAVE AND DEFEND US IN ALL DANGERS GHOSTLY AND BODILY; AND THAT HE WILL KEEP US FROM ALL SIN AND WICKEDNESS, AND FROM OUR GHOSTLY ENEMY, AND FROM EVERLASTING DEATH. AND THIS I TRUST HE

WILL DO OF HIS MERCY AND GOODNESS, THROUGH OUR LORD JESUS CHRIST. AND THEREFORE I SAY, AMEN, SO BE IT.

3. Q. What are the two great truths stated in the Question introducing the Lord's Prayer.

A. 1. That we cannot walk in God's Commandments without his special grace;—and 2. that his grace is to be obtained by diligent prayer.

4. Q. Prove from Scripture the insufficiency of man.

A. 2 Cor. iii. 5. John xv. 5. Jer. x. 23. (*See Article X. of the Church of England.*)

5. Q. Prove from Scripture that with God's grace we may truly serve and please Him.

A. Phil. iv. 13. 2 Cor. xii. 9. Ps. cxix. 25, 32, 33, 34. Heb. iv. 16.

6. Q. What is meant by God's '*special* grace?'

A. That peculiar grace bestowed on Christians, which enables them really to please God. Luke i. 74, 75. (*See Collect for Easter Day.*)

7. Q. Prove from Scripture that it is by prayer that God's grace is to be obtained.

A. James i. 5. Luke xi. 11—13. Matt. xxi. 22.

8. Q. What is meant by '*diligent* prayer?'

A. Prayer with perseverance and importunity. Luke xi. 5—10. 1 Thess. v. 17. Col. iv. 2. Ephes. vi. 18.

9. Q. By what Parable did our Lord teach the value of importunity in prayer?

A. By the Parable of the Unjust Judge. Luke xviii. 1—8.

10. Q. Which of our Lord's Miracles contains a lesson on importunity in prayer?

A. The healing of the daughter of the Woman of Canaan. Matt. xv. 22—28.

11. Q. Mention some instances of persons who prevailed greatly with God by prayer.

A. Lot (saved Zoar, Gen. xix. 20, 21.) Moses (Exod xxxii. 11—14. Num. xiv. 19, 20.) Hezekiah (2 Kings xix. 20; xx. 1—5.) Manasseh (2 Chron. xxxiii. 12, 13.) Daniel (ix. 23.) The Ninevites (Jonah iii. 10.) Elijah (James v. 17, 18.)

12. Q. Why is *the Lord's Prayer* so called?

A. Because it was given us by our Lord himself.

13. Q. Where is it found?

A. Matt. vi. 9—13. Luke xi. 1—4.

14. Q. Is it probable that our Lord delivered it more than once?

A. Yes. For in St. Matthew's Gospel it was spoken as a part of the Sermon on the Mount; but in St. Luke's, apparently at a later time, and in answer to a request from one of his disciples.

15. Q. What difference is observable in the two versions of the Lord's Prayer?

A. St. Luke's Gospel omits the Doxology given by St. Matthew, and the word "Amen."

16. Q. Which version is given in the Catechism?

A. St. Luke's. But the Amen is added.

17. Q. Which version is used in the Public Service of the Church?

A. Both are used. The longer form, or that of St. Matthew, in the beginning of the Morning and Evening Prayer; and the shorter, or that of St. Luke, in the second part of the Service, in the Litany, and in the opening of the Communion Service.

18. Q. Of how many parts does the Lord's Prayer consist?

A. Three. 1. The Invocation.—2. The Seven Petitions.—3. The Doxology.

19. Q. What is *the Invocation*?

A. 'Our Father which art in heaven.'

20. Q. Why has our Saviour taught us to address God in prayer as our *Father*?

A. To encourage us to approach Him with love and confidence, as sons. Ps. ciii. 13. Gal. iv. 6. Matt. vii. 9—11. Luke xv. 18—20. Isa. lxxv. 24.

21. Q. Why do we say '*our* Father,' and not *my* Father?

A. To remind us that we are members of a brotherhood, (1 Pet. ii. 17.) and therefore should pray for others as well as ourselves. (1 Tim. ii. 1.)

22. Q. Why are the words 'which art in heaven,' added?

A. To remind us of the majesty of God, who from his throne in heaven governs all things (Ps. xi. 4. James i. 17); that so we may approach Him with reverence and fear. (Eccles. v. 2. Mal. i. 6. Luke xviii. 13. 1 Pet. i. 17.)

23. Q. How may *the Petitions* of the Lord's Prayer be divided?

A. Into two sets:—the first three are for God's glory; the last four for our own wants.

24. Q. What is the *First Petition* of the Lord's Prayer?

A. 'Hallowed be thy Name.'

25. Q. What do we pray for in this Petition?

A. That we and all mankind may '*worship*' God 'as we ought to do.'

26. Q. Which Commandment corresponds to this Petition?

A. The Third.

27. Q. Why is this Petition placed first?

A. Because the glorifying God is the first of duties, and all things should be done with reference to this. 1 Cor. x. 31.

28. Q. What is the *Second Petition* of the Lord's Prayer?

A. 'Thy kingdom come.'

29. Q. What do we pray for in this Petition?

A. That we and all mankind may '*serve*' God 'as we ought to do.'

30. Q. In how many different ways may we speak of God's kingdom?

A. In three:—1. His Kingdom of Providence (Ps. xcix. 1.)—2. His Kingdom of Grace (Matt. iv. 17. Luke xvii. 21. Col. i. 13.)—and 3. His Kingdom of Glory (2 Pet. i. 11.)

31. Q. Which of these are referred to in this Petition?

A. God's Kingdom of Grace, and his Kingdom of Glory.

32. Q. What do we pray for as respects God's Kingdom of Grace?

A. That Christ may reign more and more in our own hearts and in the hearts of all men; that the number of his saints may be continually increased; and unbelieving nations converted.

33. Q. What do we pray for in this Petition as respects God's Kingdom of Glory?

A. That it may please Him 'shortly to accomplish the number of his elect, and to hasten his Kingdom.' (*See the Burial Service.*)

34. Q. What is the *Third Petition* of the Lord's Prayer?

A. 'Thy will be done in earth as it is in heaven.'

35. Q. What do we pray for in this Petition?

A. That we may '*obey*' God 'as we ought to do.'

36. Q. How is God's will done in heaven?

A. By all the holy angels, always, and in all things. Ps. ciii. 20.

37. Q. What is the *Fourth Petition* of the Lord's Prayer?

A. 'Give us this day our daily bread.'

38. Q. What do we pray for in this Petition?

A. That God 'will send us all things that be needful both for our souls and bodies.'

39. Q. What doctrine is implied in this Petition?

A. That all we have is the gift of God. Ps. cxlv. 15, 16.

40. Q. Why is '*bread*' made the object of our prayer?

A. To teach us to desire necessities only, not luxuries. 1 Tim. vi. 8.

41. Q. Why do we ask for '*daily* bread'?

A. Because we should take no thought for the morrow. Matt. vi. 34.

42. Q. What reasons are given in the Proverbs for desiring sufficient food and no more?

A. Prov. xxx. 8, 9.

43. Q. What is implied in saying '*our* daily bread'?

A. That it should be our own, honestly obtained. 2 Thess. iii. 12. Ps. cxxviii. 2. Prov. xx. 17.

44. Q. What *spiritual* food do we pray for in this Petition?

A. God's Word, which makes the soul grow;

(1 Pet. ii. 2.)—and the Bread of Life, by which the soul is strengthened and refreshed. (John vi. 27, 33, 51.)

45. Q. What is the *Fifth Petition* of the Lord's Prayer?

A. 'Forgive us our trespasses, as we forgive them that trespass against us.'

46. Q. What do we pray for in this Petition?

A. That God 'will be merciful unto us, and forgive us our sins.'

47. Q. In what words did our Lord further explain the condition attached to this Petition?

A. Matt. vi. 14, 15.

48. Q. Is the forgiveness of others the *only* condition required in order to obtain forgiveness of our own sins?

A. No. Repentance and Faith are conditions also, which are implied. (*Compare the 10th Art. of the Creed.*)

49. Q. What different word is used for 'trespasses' in St. Matthew's version of the Lord's Prayer?

A. 'Debts.'

50. Q. By what Parable has our Lord taught us the necessity of forgiving one another?

A. By the Parable of the Unmerciful Servant, who, after being forgiven a debt of 10,000 talents, treated his fellow-servant with cruelty for a debt of 100 pence. Matt. xviii. 21—35.

51. Q. What is the *Sixth Petition* of the Lord's Prayer?

A. 'Lead us not into temptation.'

52. Q. What do we pray for in this Petition?

A. That God 'will save and defend us in all dangers, ghostly and bodily.'

53. *Q.* How many kinds of temptation are there?

A. Two. One, sent or permitted by God, to try and improve us—the other, coming from Satan, to seduce and ruin us.

54. *Q.* Mention some instances of persons being tempted for their good.

A. Abraham (Gen. xxii. 1, 2.)—Job (Job i. 12; xxiii. 10; xlii. 12.)—Hezekiah (2 Chron. xxxii. 31.)—St. Paul (2 Cor. xii. 7, 8, 9.)

55. *Q.* What does St. James declare respecting temptations sent to try us?

A. James i. 2, 12.

56. *Q.* Quote the same Apostle's words respecting the temptations which seduce and ruin men.

A. James i. 13, 14, 15.

57. *Q.* What promise is made us of help under temptation?

A. 1 Cor. x. 13.

58. *Q.* What seasons of temptation are alluded to in the Litany as particularly requiring prayer for deliverance?

A. 'All time of our tribulation'—'all time of our wealth'—and 'the hour of death.'

59. *Q.* What is the *Seventh Petition* of the Lord's Prayer?

A. 'Deliver us from evil.'

60. *Q.* What do we pray for in this Petition?

A. That God 'will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.'

61. *Q.* In what other way might this Petition have been translated?

A. 'Deliver us from *the Evil One.*' Compare John xvii. 15.

62. *Q.* Quote passages of Scripture to shew that our 'ghostly enemy,' though powerful, is not invincible.

A. Ephes. iv. 27; vi. 11. James iv. 7. 1 Pet. v. 8, 9.

63. *Q.* Repeat the *Doxology*, or Third Part of the Lord's Prayer.

A. 'For thine is the kingdom, and the power, and the glory, for ever and ever.'

64. *Q.* Shew from Scripture the duty of giving thanks and praise to God.

A. 1 Chron. xxix. 10, 11. Neh. ix. 5, 6. Phil. iv. 6. 1 Thess. v. 18. Heb. xiii. 15.

65. *Q.* What is the meaning of this *Doxology*?

A. 'Thine is the *kingdom*,' the right to dispose of all things—'and the *power*,' the ability to give all things—'and the *glory*,' the end to be sought in all things.

66. *Q.* How is the 'Amen' at the end of the Lord's Prayer explained in the Summary which follows?

A. 'And this I trust He will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.'

67. *Q.* Prove the practice of responding 'Amen' to be scriptural.

A. Deut. xxvii. 15—26. 1 Chron. xvi. 36. 1 Cor. xiv. 16. Rev. xxii. 20, 21. 2 Cor. i. 20.

68. *Q.* What additional instructions did our Lord give upon the subject of Prayer in the Sermon on the Mount?

A. That we should pray without ostentation, and without vain repetitions. Matt. vi. 5—8.

69. *Q.* Shew from our Lord's own example that to use the same words in prayer is not a vain repetition.

A. Matt. xxvi. 44.

70. *Q.* How does the giving of the Lord's Prayer sanction our using a set *Form of Words*?

A. It is both a Form in itself, and also a Model after which forms were to be framed. For when our Lord first delivered it, He said, 'After this manner pray ye' (Matt. vi. 9), and on the second occasion, 'When ye pray, say' (Luke xi. 2.)

71. *Q.* What other authority have we for using set Forms of Prayer?

A. God himself taught the Israelites a Form of Blessing. Numb. vi. 22—27. Forms of Prayer and Praise were used in the Temple Service. 2 Chron. xxix. 30. Our Saviour himself used precomposed Words. Matt. xxvi. 30; xxvii. 46.

72. *Q.* What are the chief advantages of set Forms?

A. They are a security against irreverence and error, and they enable us to unite better 'with one mind and one mouth in glorifying God.' Rom. xv. 6.

73. *Q.* What were the *circumstances* of our Lord's own prayers?

A. Mark i. 35. Matt. xiv. 23. Luke vi. 12; xxii. 41. Matt. xxvi. 39.

74. *Q.* How often were the Jews commanded to perform their devotions?

A. Twice every day; morning and evening. Exod. xxix. 38, 39, 42.

75. Q. How often in the day are some eminent saints stated to have offered prayer?

A. David and Daniel three times a day. Psalm lv. 17. Dan. vi. 10—David at midnight also. Ps. cxix. 62. (Comp. Ps. lxiii. 6.)—The Apostles and early Christians at the sixth and ninth hours. Acts x. 9; iii. 1.—Afterwards the practice was seven times a day. (Compare Ps. cxix. 164.)

76. Q. Through whose name alone must prayer be offered?

A. Through our Lord Jesus Christ. John xiv. 13, 14; xvi. 23, 24. Ephes. ii. 18; v. 20. 1 John ii. 1.

77. Q. Why ought we more especially to value *Public Prayer*?

A. (1) Because it is offered up in a consecrated place, the House of God. Exod. iii. 5; xx. 24. Deut. xii. 13, 14. 1 Kings ix. 3.

(2) Because it is offered by God's Ministers. Numb. xvi. 46—48. Joel ii. 17, 18. James v. 14.

(3) Because it has a promise of blessing from Christ Himself. Matt. xviii. 19, 20.

PART V. THE SACRAMENTS.



1. Q. HOW MANY SACRAMENTS HATH CHRIST ORDAINED IN HIS CHURCH?

A. TWO ONLY, AS GENERALLY NECESSARY TO SALVATION, THAT IS TO SAY, BAPTISM, AND THE SUPPER OF THE LORD.

2. Q. What do you mean by '*generally necessary* to salvation?'

A. Necessary for mankind *in general*, and not for particular persons, or classes of persons, only.

3. Q. What was the original meaning of the word *Sacrament*?

A. It was a Latin word, meaning 'any thing sacred,' but especially 'an oath,' and more particularly 'the oath of a soldier to be faithful to his general.'

4. Q. Is the word found in Scripture?

A. No; but it was used by the earliest Christian writers to express 'anything whereby an holy thing is signified.' (See *Homily on Common Prayer and Sacraments*.)

5. Q. WHAT MEANEST THOU BY THIS WORD SACRAMENT?

A. I MEAN AN OUTWARD AND VISIBLE SIGN OF AN INWARD AND SPIRITUAL GRACE GIVEN UNTO US, ORDAINED BY CHRIST HIMSELF, AS A MEANS WHEREBY WE RECEIVE THE SAME, AND A PLEDGE TO ASSURE US THEREOF.

6. Q. What three things is a Sacrament here said to be?

A. A sign,—a means,—and a pledge.

7. Q. What is a Sacrament a *sign*, or token, of?

A. Of an inward and spiritual grace given unto us.

8. Q. What is meant by a *spiritual grace*?

A. A favour or blessing to our spirits or souls.

9. Q. What is a Sacrament a *means* of?

A. Of conveying to our souls the spiritual grace.

10. Q. What is a Sacrament a *pledge* of?

A. Of our certainly receiving the spiritual grace.

11. Q. Who 'assures' us of this?

A. God, who ordained the Sacrament as a pledge that He would perform what He promised by it.

12. Q. Are then *all* sure of receiving the inward grace along with the outward sign?

A. All but those who receive unworthily. 'In such only as worthily receive' the Sacraments 'they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation.' (*Art. XXV.*)

13. Q. How are Sacraments more fully described in the XXVth Article of our Church?

A. 'Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.'

14. Q. Are there *only two* Sacraments?

A. Christ Himself ordained only two. There are other holy ordinances which are means of

grace, and are therefore sometimes called Sacraments; but 'they have not like nature of Sacraments with Baptism and the Lord's Supper,' and 'are not to be counted for Sacraments of the Gospel.' (*Art. XXV.*)

15. Q. Which of these ordinances are counted for Sacraments by the Church of Rome?

A. These five; Confirmation, Penance, Orders, Matrimony, and Extreme Unction.

16. Q. Why is not *Confirmation* a Sacrament equally with Baptism?

A. Because it has 'not any visible sign or ceremony ordained of God.' (*Art. XXV.*)

17. Q. Is not the Imposition of the Bishop's hand a visible sign or ceremony?

A. Yes; but not expressly ordained by Christ Himself.

18. Q. Prove from Scripture that the Apostles confirmed.

A. Acts viii. 14—17; xix. 1—6.

19. Q. Who is the proper Minister of Confirmation?

A. The Bishop only. For it appears from the Acts that the Apostles went from Jerusalem to confirm those who had been baptised; and the Bishops are the Successors of the Apostles.

20. Q. What extraordinary gifts of the Holy Ghost were bestowed upon those whom the Apostles confirmed?

A. They spake languages which they had never learned, and prophesied.

21. Q. Do we expect to receive the same gifts in Confirmation as they did who were confirmed by the Apostles themselves?

A. We do not expect the *extraordinary* or miraculous gifts, because they were given for a particular purpose, to convert the heathen; and when whole nations became Christian, were no longer necessary.

22. *Q.* Are we entitled to expect the same *ordinary* gifts as were at first bestowed?

A. We are. These are necessary for Christians in all ages: and our Saviour promised that the Comforter, whom He would send to his Church, should abide with it for ever. John xiv. 16, 17.

23. *Q.* What is the grace imparted in Confirmation to those who worthily receive the rite?

A. The confirming or strengthening of the soul.

24. *Q.* How is the strengthening grace of the Holy Ghost described in prophecy?

A. As a sevenfold gift—‘the spirit of *wisdom* and *understanding*, the spirit of *counsel* and *ghostly strength*, the spirit of *knowledge* and true *godliness*, and the spirit of God’s holy *fear*.’ (See *Isaiah* xi. 2, and the *First Collect in the Confirmation Service*.)

25. *Q.* What passage of Scripture speaks of Confirmation as a ‘principle’ of Christianity?

A. Heb. vi. 1, 2.

26. *Q.* How do you prove that ‘*Laying on of hands*’ in this passage means Confirmation?

A. Laying on of hands was used for three purposes—Confirming, Ordaining, and Healing the Sick. But St. Paul is speaking of a principle of

* The words in the Collect are taken from the Septuagint Version of *Isaiah*. The Common Version names *six* gifts only, but the gifts of the Spirit are always spoken of as *seven-fold*. Compare Rev. i. 4; iv. 5.

Christianity proper not for particular persons, as the Sick and the Clergy, but for all. Therefore it must mean Confirmation.

27. Q. In what other passages of Scripture is Confirmation probably alluded to?

A. Those which speak of the sealing of Christians; for in the early Church Confirmation was called *the Sealing*. 2 Cor. i. 21, 22. Ephes. i. 13.

28. Q. At what age was Confirmation administered in the early Church?

A. In infancy, soon after Baptism; and this is still the practice in the Eastern Churches.

29. Q. What are the advantages of deferring it till a later period?

A. The rite is made more edifying, when children are come to the years of discretion and can ratify and confirm their Baptismal vow with their own mouth and consent. (*See Preface to the Confirmation Service.*)

30. Q. What is *Penance*?

A. The Absolution of a penitent after his acts of Confession, Contrition, and Satisfaction.

31. Q. What is the Romish Sacrament of *Orders*?

A. The Ordination of Ministers.

32. Q. What passage of Scripture is quoted by the Romanists to prove that *Matrimony* is a Sacrament?

A. Ephes. v. 32.—The words ‘this is a great mystery’ are translated by them ‘this is a great sacrament.’

33. Q. What is the Romish Sacrament of *Extreme Unction*?

A. The Anointing of the sick at the hour of death.

34. *Q.* On what passage of Scripture is this practice founded?

A. James v. 14, 15.

35. *Q.* Why are none of these Rites properly Sacraments?

A. They have no outward and visible sign ordained by Christ Himself. (*Art. XXV.*)

36. *Q.* HOW MANY PARTS ARE THERE IN A SACRAMENT?

A. TWO; THE OUTWARD VISIBLE SIGN; AND THE INWARD SPIRITUAL GRACE.

37. *Q.* WHAT IS THE OUTWARD VISIBLE SIGN OR FORM IN BAPTISM?

A. WATER; WHEREIN THE PERSON IS BAPTISED, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

38. *Q.* By whom, and when, was Baptism ordained?

A. By Christ Himself, after his Resurrection and before his Ascension. Matt. xxviii. 16—20.

39. *Q.* To whom did He give authority to baptise?

A. To the Apostles and their successors.

40. *Q.* What is the meaning of the word *Baptism*?

A. *Dipping*, or *washing* with water.

41. *Q.* Which method of baptising does the Church prefer, dipping or sprinkling?

A. 'If the Godfathers and Godmothers shall certify that the Child may well endure it, the Priest shall dip it in the water warily and discreetly; but if they certify that the Child is weak,

it shall suffice to pour Water upon it.' (*See Rubrics in the Baptismal Service.*)

42. Q. What reason is there for preferring Baptism by immersion?

A. It best represents our being buried to sin, and rising again to a new life. But sprinkling also represents the casting of earth upon a corpse, and the quantity of water used is not an essential part of the Sacrament.

43. Q. Which method of baptising was employed by the Apostles?

A. Most commonly dipping, as they lived in a warm climate. But it is probable that the Gaoler at Philippi and his family were baptised by affusion, since it took place at midnight, in the prison. Acts xvi. 33.

44. Q. What direct evidence is there of the antiquity of sprinkling?

A. St. Cyprian, in the 3rd Century, wrote a defence of the practice, and quoted prophecy in its favour. Ezek. xxxvi. 25, 26. Comp. Heb. xii. 24. 1 Pet. i. 2.

45. Q. What ordinance of the Jewish Church corresponds to Baptism in the Christian?

A. Circumcision, which was ordained by God to be a token of the covenant made between Him and Abraham. It was ordered to be performed on the eighth day after birth, and it was declared that the soul of every uncircumcised person should be cut off from his people. (Gen. xvii. 9—14. Exod. iv. 24—26.)

46. Q. What moral lessons were intended to be taught by the rite of Circumcision?

A. That the heart should be circumcised, and

the sins of the flesh put off by all who are admitted into covenant with God. Deut. x. 16. Rom. ii. 29. Col. ii. 11.

47. Q. Was baptism used by the Jews before the coming of our Lord?

A. Yes: proselytes to the Jewish faith were baptised as well as circumcised; and the convert was said to be 'born again' and to be 'a new creature.'

48. Q. What other baptism preceded the Christian Sacrament?

A. The baptism of St. John the Baptist, who prepared the way for Christ's coming.

49. Q. What is the great difference between these baptisms, and the Baptism ordained by Christ Himself?

A. The Jewish baptisms and that of St. John were ceremonial only, and did not convey the Holy Ghost. 'Christ added the Spirit to the water, and changed the rite into a saving ordinance.' (*Bp. Jeremy Taylor.*)

50. Q. How does it appear from Scripture that St. John's Baptism did not convey the grace of the Spirit.

A. St. John himself said so (Matt. iii. 11.); and those baptised by him had not even heard of the Holy Ghost (Acts xix. 1—4). And the Spirit could not be given before Christ was glorified. (John vii. 39; xvi. 7.)

51. Q. WHAT IS THE INWARD AND SPIRITUAL GRACE of Baptism?

A. A DEATH UNTO SIN AND A NEW BIRTH UNTO RIGHTEOUSNESS: FOR BEING BY NATURE BORN IN SIN AND THE CHILDREN OF WRATH,

WE ARE HEREBY MADE THE CHILDREN OF GRACE.

52. Q. What gifts of God are meant by 'a death unto sin'?

A. The gift of *Justification*, or remission of sins; and the gift of *Sanctification*, or holiness wrought in us by the indwelling Spirit.

53. Q. What gift of God is meant by 'a new birth unto righteousness'?

A. *Regeneration*, or the being made new creatures by union with Christ.

54. Q. Which of the Three Creeds speaks of one of these gifts, and in what words?

A. The Nicene Creed:—'I acknowledge one Baptism for the remission of sins.'

55. Q. Prove from Scripture that a 'death unto sin' is a part of the grace of Baptism.

A. Rom. vi. 3—11. Col. ii. 12, 13; iii. 3. Ephes. ii. 4, 5, 6.

56. Q. Prove from Scripture that 'a new birth unto righteousness' is a part of the grace of Baptism.

A. John iii. 5. Titus iii. 5, 6. 1 Peter iii. 21.

57. Q. Quote some other Scriptures in which the Baptismal washing is connected with the remission of sins, and the gift of holiness.

A. Acts ii. 38, 39; xxii. 16 (compare ix. 17, 18.) 1 Cor. vi. 11; xii. 13. Ephes. v. 25, 26. Heb. x. 22.

58. Q. In what words has our Lord expressly declared that Baptism besides Faith is necessary for salvation?

A. Mark xvi. 16.

59. Q. What is stated, in this part of the *Catechism*, of our condition by nature?

A. That we are ‘by nature born in sin, and the children of wrath.’

60. *Q.* From what parts of Scripture is this description taken?

A. Psalm li. 5. Ephes. ii. 3.

61. *Q.* Explain the remainder of the sentence — ‘we are hereby made the children of grace.’

A. We receive God’s grace, and are made his children *hereby*, i. e. by being baptised.

62. *Q.* Prove this from Scripture.

A. Gal. iii. 26, 27.

63. *Q.* What types of Baptism given in the Old Testament are alluded to by the Church in the Baptismal Service?

A. The saving of Noah and his family in the ark from perishing by water. 1 Pet. iii. 20, 21.

The leading of the children of Israel safely through the Red Sea. 1 Cor. x. 1, 2.

64. *Q.* What remarkable event at our Lord’s crucifixion is alluded to in the Baptismal Service as connected with Baptism? (*See the Prayer for Consecration of the Water.*)

A. The issuing of water and blood from our Lord’s wounded side, prefiguring the two Sacraments. John xix. 34, 35. 1 John v. 6, 8.

65. *Q.* WHAT IS REQUIRED OF PERSONS TO BE BAPTISED?

A. REPENTANCE, WHEREBY THEY FORSAKE SIN; AND FAITH, WHEREBY THEY STEDFASTLY BELIEVE THE PROMISES OF GOD, MADE TO THEM IN THAT SACRAMENT.

66. *Q.* What promises of God are here alluded to?

A. Forgiveness of sins; and New-Birth of the Spirit.

67. Q. Prove from Scripture that Repentance, and Faith in these promises, are the two things required of persons to be baptised.

A. Acts ii. 38, 39: vili. 36, 37.

68. Q. Can Infants perform these two things?

A. No, they are too young to do so.

69. Q. WHY THEN ARE INFANTS BAPTISED, WHEN BY REASON OF THEIR TENDER AGE THEY CANNOT PERFORM THEM?

A. BECAUSE THEY PROMISE THEM BOTH BY THEIR SURETIES; WHICH PROMISE, WHEN THEY COME TO AGE, THEMSELVES ARE BOUND TO PERFORM.

70. Q. They promise *both*—what?

A. Both Repentance and Faith.

71. Q. When are they bound to perform this promise?

A. When they come to age, i. e. ‘as soon as they shall be able to learn, what a solemn vow, promise, and profession, they have made by their sureties.’ (*See Exhortation to the Godfathers and Godmothers at the end of the Baptismal Service.*)

72. Q. On what occasion must they *publicly* ratify and perform this promise?

A. At their Confirmation.

73. Q. What will be their condition if they do not perform this promise?

A. Their sin will be greater because they are regenerate, and their punishment will be greater in proportion to the greatness of the gifts which they abuse.

74. Q. What is the doctrine of our Church as to the salvation of baptised infants.

A. At the end of the Baptismal Service it is

stated that 'It is certain by God's Word, that children which are baptised dying before they commit actual sin, are undoubtedly saved.'

75. Q. From what Scriptures is this certainty derived?

A. From our Saviour's words (Mark x. 14) 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God;'—and his actions, taking them up in his arms, putting his hands upon them, and blessing them. (*See the Gospel and Exhortation following in the Baptismal Service.*)

76. Q. Is there any mention of Infant-Baptism in the New Testament?

A. There is no express mention of it, but there are many places in which it is implied:—

- (1) In Acts ii. 39, St. Peter declared that the promise of the Holy Ghost was not to the people only, but to their *children* also.
- (2) In Acts xvi. 15, the *household* of Lydia is said to have been baptised, and in Acts xvi. 33, the Jailor and *all his*, and in 1 Cor. i. 16, St. Paul says that he baptised the *household* of Stephanas. If then whole households were baptised at once, there would probably be among them young children.
- (3) In 1 Cor. vii. 14, St. Paul speaks of the children of a Christian parent as '*holy*;' that is, they must either have been baptised, or else be fit for baptism.

77. Q. What argument in favour of Infant-Baptism may be drawn by analogy from God's dealings with the Jews?

A. He commanded Infants to be made members

of the Jewish Church by circumcision; and if Infants should be taken into covenant with God under the Jewish dispensation, much more ought they under the Christian.

78. Q. What argument in favour of Infant Baptism is drawn from History?

A. It has been shewn from ancient authors that the practice of baptising Infants has prevailed in the Church from the earliest times.

79. Q. What does our Church say on the superiority of Infant-Baptism to all other?

A. 'The Baptism of young Children...is most agreeable with the institution of Christ.' (*Art. XXVII.*)

80. Q. Why is it so?

A. Because Infants present no bar or obstacle to the reception of God's grace by imperfect Repentance or want of Faith.

81. Q. WHY WAS THE SACRAMENT OF THE LORD'S SUPPER ORDAINED?

A. FOR THE CONTINUAL REMEMBRANCE OF THE SACRIFICE OF THE DEATH OF CHRIST, AND OF THE BENEFITS WHICH WE RECEIVE THEREBY.

82. Q. What is meant by a *Sacrifice*?

A. An offering made to God to obtain grace or pardon.

83. Q. What is the earliest mention of sacrifice in the Bible?

A. The offering of the fruits of the ground by Cain, and of the firstlings of his flock by Abel. Gen. iv. 3, 4.

84. Q. Why was Abel's sacrifice accepted rather than Cain's?

A. Because he offered it in faith. Heb. xi. 4.

85. Q. How many kinds of sacrifice were there?

A. Two: bloody sacrifices, in which an ox, sheep, or goat, was the victim, and in some cases, pigeons; and unbloody sacrifices, in which the fruits of the earth were offered, with wine, and oil.

86. Q. Describe generally what took place at a sacrifice.

A. The person who brought the victim placed his hands on its head, thereby making it a substitute in place of himself; the animal was then slain, and its blood sprinkled on the altar; part was then consumed by fire on the altar, and the rest was feasted on by the sacrificers. Levit. i. &c.

87. Q. Why were animals slain in sacrifice?

A. To represent continually, before the event, the sacrifice of the death of Christ, as the Lord's Supper represents the same continually after.

88. Q. Prove from Scripture that it was the sacrifice of Christ which made the Jewish sacrifices pleasing to God.

A. Heb. x. 1—14.—(*Epistle for Good Friday.*)

89. Q. What unbloody sacrifice in Old Testament History typified the Lord's Supper.

A. The offering of bread and wine by Melchisedech. Gen. xiv. 18. Psalm cx. 4.

90. Q. In what words did the last of the Jewish Prophets predict that the Jewish Sacrifices should be succeeded by the Lord's Supper.

A. Malachi i. 11.*

91. Q. Does our Church ever speak of the Lord's Supper as a Sacrifice?

* The Hebrew word *Mincha*, translated 'a pure offering,' is the word used to denote the meal offering of the Old Testament.

A. Yes; in the first Prayer of the Post-Communion Service:—‘We desire thy fatherly goodness mercifully to accept *this our sacrifice* of praise and thanksgiving.’

92. *Q.* Why is the Lord’s Table sometimes called an *Altar*?

A. Because a real Sacrifice is offered there by a real priest. There is the ‘sacrifice of praise and thanksgiving,’ the sacrifice of our alms and oblations in the offertory, the sacrifice of ‘ourselves, our souls and bodies,’ and the commemorative Sacrifice of Christ’s Body and Blood.

93. *Q.* Is the Lord’s Table ever called an Altar in Scripture?

A. Heb. xiii. 10.

94. *Q.* What abuse of the doctrine of the Christian Sacrifice is condemned by our Church?

A. ‘The sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt.’ (*Art.* XXXI.)

95. *Q.* By what other Titles is the Lord’s Supper designated?

A. The Holy Eucharist (from the Greek word *Eucharistia*, which means *thanksgiving*); and the Holy Communion.

96. *Q.* Why is the Lord’s Supper called the Holy Communion?

A. Because we have in it communion with one another, (1 Cor. x. 16, 17) and together Communion with Christ. (John vi. 56.)

97. *Q.* When did Christ ordain the Lord’s Supper?

A. On the night before his Crucifixion, while

eating the Passover. 1 Cor. xi. 23—26. Matt. xxvi. 17—29. Mark xiv. 17—25. Luke xxii. 14—20.

98. Q. What was the Passover?

A. The greatest Festival of the Jews, commemorating their deliverance out of Egypt on the night when the destroying angel *passed over* their thresholds duly stained with the blood of a lamb, and smote the Egyptians. Exod. xii. 1—14.

99. Q. In what Christian Festival is the Passover merged?

A. In Easter, when we commemorate our deliverance from Satan through the Blood of Christ, the true Paschal Lamb, in whom all the circumstances of the Passover find their fulfilment.

100. Q. WHAT IS THE OUTWARD PART OR SIGN OF THE LORD'S SUPPER?

A. BREAD AND WINE, WHICH THE LORD HATH COMMANDED TO BE RECEIVED.

101. Q. WHAT IS THE INWARD PART OR THING SIGNIFIED?

A. THE BODY AND BLOOD OF CHRIST, WHICH ARE VERILY AND INDEED TAKEN AND RECEIVED BY THE FAITHFUL IN THE LORD'S SUPPER.

102. Q. What are verily and indeed taken and received?

A. The Body and Blood of Christ.

103. Q. Prove this from Scripture.

A. Matt. xxvi. 26—28; 1 Cor. x. 16; xi. 27—29. John vi. 51—55.

104. Q. Why do you say—'*verily and indeed*'?

A. We add those words in order to express more fully our belief that we do partake of Christ's Body and Blood.

105. Q. How is the doctrine of the Real Pre-

sence more fully explained in the Articles of the Church.

A. 'To such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.' (*Art. XXVIII.*)

106. *Q.* Are the Body and Blood of Christ received by *all* Communicants?

A. No; by the faithful only. For 'the Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.' (*Art. XXVIII.*)

107. *Q.* Prove from Scripture that the Body of Christ is eaten only after a spiritual manner.

A. When the Jews murmured, and said, 'How can this man give us his flesh to eat?' Christ answered, 'It is the spirit that quickeneth; the flesh profiteth nothing.' (John vi. 63.)

108. *Q.* In what words does our Church condemn the Romish abuse of the doctrine of the Real Presence?

A. 'Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.' (*Art. XXVIII.*)

109. *Q.* What are the chief Romish abuses in the administration of the Eucharist which our Church condemns?

A. The denial of the Cup to the laity, and the

reservation and worship of the consecrated Bread.
(*Art. XXVIII.*)

110. Q. What does our Church declare respecting unworthy communicants?

A. 'The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.' (*Art. XXIX.*)

111. Q. How does the Church describe the danger of receiving unworthily?

A. 'Then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death.' (*Exhortation in the Communion Service.*)

112. Q. From what examples in Scripture are these statements framed?

A. The unworthy communicants at Corinth. 1 Cor. xi. 17—22: 27—34.

113. Q. If we receive worthily, WHAT ARE THE BENEFITS WHEREOF WE ARE PARTAKERS THEREBY?

A. THE STRENGTHENING AND REFRESHING OF OUR SOULS BY THE BODY AND BLOOD OF CHRIST, AS OUR BODIES ARE BY THE BREAD AND WINE.

114. Q. Why are Bread and Wine most proper symbols of these benefits?

A. Psalm civ. 15.

115. Q. Quote our Lord's own account of the benefits and necessity of the Holy Communion?

A. John vi. 48—58.

116. Q. How often did the primitive Christians communicate?

A. In the Apostles' times the Communion always accompanied the public Prayers. (Acts ii. 42, 46: xx. 7. 1 Cor. xvi. 2.) During the first three centuries there was a Communion every Sunday, and in some Churches every day.

117. Q. What is the rule of the Church of England?

A. Provision is made for its celebration every Sunday and Holyday at the least, and it is ordered that every parishioner communicate at the least three times a year, of which Easter to be one. (*Rubric at the end of Communion Service.*)

118. Q. WHAT IS REQUIRED OF THEM WHO COME TO THE LORD'S SUPPER?

A. TO EXAMINE THEMSELVES, WHETHER THEY REPENT THEM TRULY OF THEIR FORMER SINS, STEDFASTLY PURPOSING TO LEAD A NEW LIFE; HAVE A LIVELY FAITH IN GOD'S MERCY THROUGH CHRIST, WITH A THANKFUL REMEMBRANCE OF HIS DEATH; AND BE IN CHARITY WITH ALL MEN.

119. Q. Quote St. Paul's injunctions upon self-examination.

A. 1 Cor. xi. 28. 2 Cor. xiii. 5.

120. Q. What are the three Heads of preparation upon which we are here taught to examine ourselves?

A. (1) Repentance;—whether we repent us

truly of our former sins, stedfastly purposing to lead a new life.

- (2) Faith;—whether we have a lively faith in God's mercy through Christ, with a thankful remembrance of his death.
- (3) Charity;—whether we be in charity with all men.

121. Q. How do these agree with the three parts of your Baptismal vow?

A. Repentance is renouncing, which is the first part of the Vow.

Faith is Believing, which is the second part.

Charity is Love to God and Love to Man, and this being the substance of God's holy Will and Commandments is the third part of the Baptismal Vow.

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